

A COMPARISON OF MALE HETEROSEXUAL AND HOMOSEXUAL
SEXUAL FANTASIES AND TENTATIVE NORMS FOR
THE MEANING OF SEXUAL EXPERIENCE

By

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Dedicated to my mother who always wanted a doctor
in the family and to my step-father and uncle,
both of whom believed in me.

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This study attempted to compare the sexual fantasies and the interpersonal meaning of sexual experience between heterosexual (N=32) and homosexual (N=32) male college students. The empirical research on sexual fantasy is sporadic in focus with few consistent results. The meaning of sexual experience has received scant attention especially for homosexual individuals. A review of the history and current literature on both topics is presented with a focus on relevant theory. Several hypotheses were generated for both topics. Sexual fantasies were investigated using the Erotic Response and Orientation Scale, which inquires about male and female as sex object fantasies, and the Sexual Fantasy Questionnaire, which contains three sexual fantasy conditions (e.g., sex with partner, masturbation, daydreaming) with 22 fantasy subthemes under each condition. The Meaning of Sexual Experience Questionnaire—III was utilized to compare the two groups and contains the

following categories: affiliation, inadequate/undesirable, achievement, moral, and erotic dominance.

A data analysis (MANOVA) of the results indicated that homosexual students fantasized significantly more frequently about males, anal intercourse, oral sex, sadomasochistic activities, and being forced to have sex (submission). They also tended to masturbate more frequently. The heterosexual males had significantly more frequent fantasies about females, having sex in different settings, and sex with animals. Tables of the five top-ranked sexual fantasy categories for each group were presented. No significant differences were found between the groups on the five meaning of sexual experience categories. The author concluded that sexual orientation has an effect on those fantasies which relate to the "mechanical-anatomical" aspects of sexual activity (e.g., anal intercourse and oral sex). The similarities between the male heterosexual and homosexual samples were seen as resulting from the effects of gender.

CHAPTER I

INTRODUCTION AND REVIEW OF THE LITERATURE

Research on human sexuality has been a difficult prospect for those individuals who have dared to address the challenge. Along with the theoretical and empirical questions with which all researchers are faced, the sex researcher must also contend with social taboos and the emotion-laden nature of the topic at hand. Wrightsman (1977) sums up the issue succinctly when he states:

Even if a researcher is courageous enough to study sexual behavior while accepting the stigma of doing so, he or she then faces the very likely outcome that the project's findings may overturn people's assumptions about sex and challenge deeply held values and beliefs. Such new findings are not always popular, and society has a tendency to punish the bearer of tidings that conflict with cherished assumptions. (p. 179)

Several pioneers in the area of human sexuality helped to establish the legitimacy of research on human sexual functioning as well as lay the groundwork for the methods by which the sexual attitudes, behavior and physiology of men and women could be investigated (Ellis, 1936, 1942; Freud, 1962, 1963; Kinsey, Pomeroy, & Martin, 1948; Kinsey, Pomeroy, Martin, & Gebhard, 1953; Masters & Johnson, 1966). Since the 1960's research on human sexuality has proliferated, much of it concerning sexual attitudes (Eysenck, 1971b; Finger, 1975; Gerrard, 1980; Glassner & Owen, 1976; McBride & Ender, 1977), sexual behaviors (Bentler, 1968; Finger, 1975; Gross, 1978; Haynes & Oziel, 1976; Peplau, Rubin, & Hill, 1977; Schafer, 1977), and the identification and treatment of sexual

dysfunctions or sexual aberrations (Acosta, 1975; Bancroft, 1969; Masters & Johnson, 1966, 1970; Kaplan, 1974; Kraft, 1967; LoPiccalo & Steger, 1974).

Two areas of human sexuality which have received little attention from sex researchers concern sexual fantasies and the meaning of an individual's sexual experiences. Sexual fantasy can be defined as "Any mental image or imagination which contains sexual matter and/or is sexually arousing to the person having the sexual fantasy" (Mednick, 1977, p. 250). Much of the literature on sexual fantasy has been theoretical in nature, using a psychodynamic interpretive scheme (Hollender, 1963; Kronhausen & Knonhausen, 1969). Those authors who have approached sexual fantasy from an empirical basis have relied on one or two items which were buried within a broader study of sexual behavior (Kinsey et al., 1948, 1953; Pietropinto & Simenauer, 1977). Women's sexual fantasies comprise a major portion of sex fantasy research, followed by men's sex fantasies, with homosexual sex fantasy receiving almost no attention.

The meaning of sexual experience has been approached tangentially from several directions, but as Bernstein (1982) states, "Although inferences from some studies are possible, the meaning of sexual experience has rarely been directly assessed. . ." (p. 18). Again, there are few studies on the meaning of homosexual sexual experience, and those studies that do exist must be evaluated in terms of Morin's (1977) caution against a heterosexual bias in psychological research on homosexuality.

The purpose of this study is to investigate the differences and similarities between heterosexual and homosexual sexual fantasy and the

meaning of sexuality. The sexual fantasies will be studied in terms of same-sex, opposite-sex, sexual activity, and various other subtheme fantasies. The fantasy themes will be compared during three distinct conditions: sex with a partner, masturbation, and daydreaming. Although very few studies have been done on the meaning of sexual experience, there is some basis for comparison due to the recent development of an assessment instrument (e.g., Bernstein, 1982). The author hopes that tentative norms will emerge for the meaning of homosexual sexual experience. Care has been taken to present the data on heterosexual and homosexual subjects, both in the historical overview and in the literature review. Pertinent information, that will provide a context in which to view the existing data, will be presented.

A Historical Overview

The history of sexual fantasy was addressed by Taylor (1970) who found references on the topic dating back to the 12th century. Individuals who expressed having sexual fantasies were considered to be possessed by demons called an "incubus," if the victim was a female, or a "succubus," if the victim was a male. The underlying assumption, to the attribution of possession, was that "normal" individuals did not have sexual fantasies. In the 1600's the Malleus Maleficarum was published and endorsed by the senate at the University of Cologne, in an effort to provide a manual by which the practitioners of witchcraft could be identified and punished. Taylor (1970) describes the manual's covert function in the following manner: "It is, in many respects, a case book of sexual psychopathy, and is concerned principally with three

subjects: impotence, sexual fantasies, and conversion hysterics" (p. 111). Once a practitioner of witchcraft was found, he or she was tortured into a "confession" and burned at the stake. Two prime indications of witchcraft were impotence and sexual fantasy. Consequently, to admit to having sexual fantasies was to invite the wrath of the inquisitors.

Kronhausen and Kronhausen (1969) reviewed the early erotic literature in search of literary expressions of sexual fantasy. The authors document a reference on January 13, 1668, in Samuel Pepys' Diary, where Mr. Pepys recounts his discovery of a French book that ". . . is the most bawdy, lewd book that I ever saw. . ." (p. 3). The authors go on to document erotic tales throughout the 17th, 18th, and 19th centuries, providing psychoanalytic interpretations as to the motives and longings of the authors and of their readers. Kronhausen and Kronhausen (1969) comment on their review of the psychiatric and psychoanalytic literature in preparation for their own work, as emphasizing deviant behavior rather than fantasy. To quote the authors:

Contemporary clinicians seem to have given the subject little attention, and what we found, even in psychoanalytically oriented articles and monographs, mostly in the 1920's and 1930's, was not particularly enlightening, although there are several isolated descriptions in some of Freud's own cases. (p. xv)

Thus it appears that sexual fantasy was considered to be a reflection of psychopathology from its earliest references up to the present day.

In Three Essays on Sexuality, Freud (1962) comments on "phantasies" as being rooted in the infantile period of human development, where they persist unconsciously. Nocturnal phantasies are then the unconscious phantasies rising into consciousness. Freud stressed that the importance

of phantasies derived from their connection with the Oedipus complex and the effect that the struggle to resolve the complex has on adult sexuality. He states, "They [phantasies] are of great importance in the origin of many symptoms, since they precisely constitute preliminary stages of these symptoms and thus lay down the forms in which the repressed libidinal components find satisfaction" (p. 92). Most of Freud's comments on phantasies dealt with the sexually symbolic representations within the dreams of his patients and the repressed Oedipal longings that they represented. Again there is a focus on the pathological or maladaptive nature of sexual fantasies, the precursors of neurotic symptomatology.

In an attempt to systematically study the sexual attitudes, beliefs and behaviors of the American public, Kinsey et al. (1948, 1953) gathered large samples of male and female subjects. Unfortunately there is little mention of sexual fantasy in the studies, and what does exist is related to masturbation. Kinsey et al. (1953) reported that males masturbate more often than do females and that of those subjects who did masturbate, 72% of the males and 50% of the females almost always fantasized during masturbation. Concerning nocturnal emissions, Kinsey et al. (1948) report that:

The parallel between the content of the nocturnal dream and one's overt daytime experience has been recognized by all peoples, primitive and civilized, since the dawn of history. The present study confirms the usual interpretations, although it has nothing to contribute to the symbolism in dreams. The dream is usually a reflection of the individual's overt experience or of his desire for experience. (p. 526)

The authors further state that heterosexuals tend to have heterosexually oriented fantasies and homosexuals tend to have homosexually oriented

fantasies. It is apparent that apart from a move away from the supernatural influences that were purported to exist in sexual fantasies during the Middle Ages, the reflection of psychopathology within the content of sexual fantasies, and the verification of the occurrence of sexual fantasy with those males and females who admitted to fantasy and masturbation, little was really known about sexual fantasies until the 1960's.

The meaning of sexual experience has undergone many historical transitions. Tannahil (1980) traces human sexual development back to the prehistoric world, where the major transitions of the paleolithic era were a shift from a rear-entry coital position to the face-to-face "missionary" position, the development of intertribal marriages and, consequently, the taboo against incest. The major focus of this era was sex as a means of procreation and a symbol of fertility. During the neolithic era man emerged as master of his family and superior to women. The second major sexual taboo developed during this era. Men were not allowed to have sex with women during their menstrual period due to attributions of supernatural powers and witchcraft concerning the blood in the menstrual fluid. Bullough (1976) refers to the Mesopotamian civilization (3000 to 300 B.C.) where sexual attitudes derived from the assumption that women were basically the property of the man. Adultery was not a moral transgression but rather a violation of another man's property. The purpose of marriage was still procreation, not companionship. Bullough (1976) also delineates the Jewish contribution in the formation of Western sexual attitudes, through their effect on the subsequent development of Christianity.

Early Judaism (before 600 B.C.) had a relatively simple sex code. During the Talmudic period a permissive attitude predominated in which the rabbis legitimized the pleasures of sex to such an extent that coitus between a married couple became a religious duty on Friday nights. Later periods of sexual repression developed as a result of pressure upon the Jews to assimilate with other cultures and the hostility of the new-found Christians toward the Jews. Women's sexual drive was conceptualized as being more constant and aggressive than that of their male counterparts. Adultery was only applied in terms of a married woman having sex with an unmarried man and the penalty was death. Rape was considered to be at least instinctually consented to by the woman, since her role was an inferior one in Jewish society.

The Greek culture was the wellspring for the concept of romantic love according to McCary (1976). There was a schism between sexual love (eros) and spiritual love (agape). McCary states,

Spiritual love was an idealized love between men, and was considered an emotion so pure that women could not attain it. The ideal of Greek love was therefore homosexual, since the female was regarded as too lowly and imperfect for the emotion of love. The essence of beauty and the realization of love were found only in the male, and therefore usually existed between an older man and a younger boy. (1976, p. 46)

Consequently marriage was solely for the purpose of producing children and neither concept of love applied to married couples. In Christianity the purity of love was idealized as love of God, separate from sexuality. Sexual expression underwent suppression and through the ideal of the wedding of nuns to Christ in a spiritual sense, women were idealized (e.g., the Immaculate Conception). Courtly love arose in the south of France during the end of the 11th century, according to McCary (1976).

The nobility adopted an adolescent-like conceptualization of love where "sexual desire is denied satisfaction." Knights maintained spiritual romantic relationships with ladies whose husbands were crusading, rather than with their own spouses. Sexual intercourse was not incorporated into those affairs but tests of the "purity" of the relationships involved sexual foreplay in bed that would be stopped just short of intercourse. McCary states that:

Marriage at that time was contracted for reasons of familial benefits, property rights, personal protection, and procreation, but courtly romantic love was devoid of burdens and responsibilities. Thus romantic love and marriage were two separate entities that fulfilled entirely separate needs, and so long as the lovers remained sexually "virtuous," the husband's marital rights were safeguarded and the rules of chivalry upheld. (1976, p. 46)

During the Baroque and Rococo periods sexual favors were granted for gallant acts, and the fusion (or confusion) of sex and love was established. McCary (1976) notes that during the Renaissance the platonic doctrine, of earthly love transformed into a path toward spiritual beauty (i.e., God-like), was adopted but quickly degenerated until in the 16th century platonic academies were "nothing but courts of free love" (p. 46). The concept of romantic love in marriage was born in the 19th century, since the common man did not have the resources to be both married and in love with a mistress. American Puritans viewed marriage as a civil contract, where romantic love and sex between young Puritans was acceptable unless it violated the sanctity of the family. During the industrial revolution our society became more mobile, familial ties were weakened and romantic themes began to appear in the mass media. McCary (1976) states, "in the

United States, especially, an attempt was made to combine sex, love and marriage into one unique experience between one man and one woman" (p. 47).

The Puritan view of sexuality gave way to a Victorian reinstitution of courtly love. According to Tannahill (1980), middle class ladies were transformed "into sweet, untouchable guardians of morality, whose distaste for sex led to an explosive increase in prostitution, an epidemic spread of venereal disease, and a morbid taste for masochism" (p. 347). The 1800's became a period in which women were the guardians of purity and chastity, while men had to struggle with their "base" sexual needs and the search for sources of sexual expression. Some of the effects of this period on human sexuality are addressed by Bullough (1976) and include the following: (1) the portrayal of men as sexual aggressors and women as reluctant victims; (2) the emergence of the woman's role as one of child rearer and homemaker while simultaneously mystifying her existence and confining her to the home; (3) the condemnation of masturbation by medical authorities due to the draining of vital energy and the threat of resulting insanity; and (4) the increases in prostitution, the incidence of venereal disease, the search for "clean" virgins and medical procedures (e.g., ring insertion in the foreskin of the penis) to limit one's sexual functioning. In effect, it was a period of sexual repression and the propagation of sexual myths, some of which persist to the present day. The dominance of the male and the submissiveness of the female were reinforced, with procreation becoming the only justification for sexual activity.

Havelock Ellis (1964) began the study of human sexuality due to his own discomfort with the ignorance and anxiety surrounding human

sexuality during his medical training and because "a man's sexual temperament is too intimate and essential a part of him to be viewed with indifference" (p. vi). Ellis believed that sexuality should be studied as a scientific discipline rather than leaving the topic to be defined according to the whims of moralists and theologians. He was careful to separate the concepts of "love" and "lust," lust being the physiological sexual impulse and love being "that impulse in association with other impulses" (p. 323). On the sexuality of women, Ellis (1964) pointed out several disadvantages created by past definitions of human sexuality. Women were not different beings than men, but of essentially the same sexual composition. Women suffer more than men concerning sexuality due to ignorance and prejudice on the part of society, which leads to more dissatisfaction on the women's part in marriage. Ellis also outlined three main channels through which human sexual impulse could be discharged:

(1) We may avoid all overt manifestations, leaving the impulse to expend its dynamic energy along whatever paths, normal or abnormal, the organism may lend itself to; (2) We may be content with temporary or merely casual relationships, of which prostitution is the familiar type; (3) We may enter into marriage, that is to say, a sexual relationship set up with the intention of, if possible, making it permanent, and involving a community of more than sexual interests. (1936, p. 353)

Ellis' observations of the options for sexual expression cover the range of contemporary sexual behaviors in a nonjudgmental fashion. It is important to note that morality has been separated from sexual functioning in Ellis' work, and that the problems women face in expressing their sexuality have been addressed.

Sex as a primary human motivator was one of the results of Sigmund Freud's (1962, 1963) development of psychoanalysis. Freud dispelled the

notion of women as nonsexual beings and challenged the notion of procreation and submission as the only sexual roles which women could fulfill. Freud (1962) proposed a distinction between the sexual object (i.e., the person we are sexually attracted to) and the sexual aim (i.e., the sexual act chosen to express the sexual instinct). Concerning adult sexual development, Freud stated that,

A person's final sexual attitude is not decided until after puberty and is the result of a number of factors, not all of which are yet known; some are of a constitutional nature but others are accidental . . . in general the multiplicity of determining factors is reflected in the variety of manifest sexual attitudes in which they find their issue in mankind. (1962, p. 12)

The sexual instinct (e.g., libido), according to Freud, is connected with aggression and cruelty and is opposed by pain, disgust, and shame. Undoubtedly the Victorian repression during Freud's development of a theory of human sexuality influenced his conceptualizations of the human sexual instinct and the barriers to its expression.

Despite Freud's theories, the systematic study of human sexuality did not begin until 1947 with the Kinsey studies on sexual behavior and attitudes (Kinsey et al., 1948, 1953). Kinsey's work detailed the sexual behaviors of males. The female orgasmic response was also studied in and out of marriage. Although the Kinsey studies provided important norms for sexual behavior within the American population, they failed to address the issue of the meaning of sexual experience (Gecas & Libby, 1976). This limitation does not serve to mitigate the enormous contribution that Kinsey's studies brought the area of human sexuality, especially the bringing to light of sexuality as a topic for systematic study and open discussion.

The study of human sexuality, or sexology, has proliferated in the past two decades. Masters and Johnson's (1966) study of the physiology and anatomy of sexuality helped to (1) delineate healthy sexual functioning, (2) identify male and female sexual dysfunctions and to establish treatment strategies for dysfunctional individuals/couples, and (3) dispel sexual myths (e.g., the female vaginal orgasm). Several other sexologists have conducted research and published works on the topic of human sexual functioning (Kaplan, 1974; LoPiccolo & Herman, 1977; LoPiccolo & Steger, 1974; Money & Tucker, 1975). One drawback to the scientific study of sexuality has been an overconcern about sexual performance among the general public (Masters & Johnson, 1970). Bernstein (1982) notes that the interpersonal meaning of sexual experience must now include competence, mastery and achievement.

The limited nature of the information concerning sexual fantasies from a historical perspective tends to reflect the taboo associated with the expression of sexual fantasy, except in isolated literary references. In the next section, a review of the current literature on heterosexual and homosexual erotic fantasies will be presented. The current literature on the meaning of sexual experience for heterosexuals and homosexuals will follow the above. Sexual fantasies and the meaning of sexual experience are related in that the individual's attributions of meaning concerning his/her sexual experience are bound to be reflected in the schemes of his/her sexual fantasies (e.g., dominance or submission).

Theory and Research on Fantasy

The study of fantasy processes, according to Klinger (1971), suffered from a moratorium on the study of inner experience within the United States from 1920 until 1960. Saint Augustine is credited with providing a major impetus for the study of inner experience when he reasoned that man's knowledge of his inner experience could serve as a guide to his knowledge of God. Klinger (1971) states that John of Salisbury, the 12th century philosopher, developed "a description for the categories of inner experience and applied the unifying associative principle expounded earlier by Aristotle, that ideas experienced contiguously come to be linked in future thought" (p. 11). The work of Thomas Hobbes, and later, the British Associationist School of Psychology led to the development of sophisticated techniques for the study of inner events (i.e., introspection). Although several schools of introspective psychology developed at the turn of the century, the American psychological movement turned to the study of individual differences and the behavioristic techniques that were derived from the Darwinian method of study. As Klinger (1971) states,

The very success of the introspectionist psychologists in formulating increasingly precise and revealing questions placed increasing demands on the observational and judgmental capacities of their highly trained observer-subjects. Eventually, the demands proved too great, and the methods then available for the further empirical investigation of inner experience were shown to be inadequate. (pp. 11-12)

Klinger (1971) notes that until 1966 not a single volume was published in the United States that was totally devoted to the systematic study of fantasy. The authors of the 1920's focused on Jungian or psychoanalytic concepts in their theoretical work on fantasies.

Singer (1966) was one of the first modern authors to attempt to define daydreaming. According to Singer, daydreaming "is used to mean a shift of attention away from an ongoing physical or mental task or from a perceptual response to external stimulation towards a response to some internal stimulus" (1966, p. 3). Although proposed definitions of fantasy help to conceptualize the fantasy process, Klinger (1971) notes that there are several problems associated with providing a comprehensive definition of fantasy. The problems include (1) a set of generally accepted criteria for determining the boundaries of fantasy does not exist; (2) fantasy is similar to related processes (i.e., planning, reminiscing, analyzing past events, etc.) which serve to obfuscate the true boundaries of fantasy; (3) since fantasy is primarily a mental process it is necessarily covert in nature and the researcher is compelled to rely on subjects' verbal reports; and (4) the problem of differentiating verbal reports reflecting problems in the subject's life (i.e., task-directed ideation) from reports of actual fantasy ideation.

Despite the aforementioned problems, Klinger (1971) proposes the following definition of fantasy:

Verbal reports of all mentation whose ideational products are not evaluated by the subject in terms of their usefulness in advancing some immediate goal extrinsic to the mentation itself; that is, fantasy is defined as report of mentation other than orienting responses to, or scanning of, external stimuli, or operant activity such as problem-solving in a task situation. (pp. 9-10)

Through a comparison of the similarities between play and fantasy, Klinger conceptualizes a transition from an infant's undifferentiated mastery of play and fantasy to the sharp decline of play and dramatic increase in fantasy during puberty. Dreams and fantasy become

manifestations of an individual's diurnal cycle, where there is a shift from one to the other depending on the sleep-waking cycle. Klinger (1971) sees this as a continuous stream of activity which represents a baseline of activity to which individuals return when they are not "engaged in scanning or acting upon their environment" (p. 48). Utilizing this conceptualization, fantasy and dreaming occur when the mind is not occupied with the necessity of monitoring the environment.

The reader may have noticed a behavioristic bent to Klinger's (1971) theory. In elucidating the components of fantasy, Klinger proposes that fantasy is a "response process" and that segments of fantasy can be regarded as "sequences of responses." The response segments are integrated due to the unitary, organized nature of lower-order fantasy segments which flow smoothly, rapidly and automatically while allowing for novelty. Klinger (1971) points out that conceptualizing fantasy as a form of response integration enables the researcher to explain the erratic course of fantasies where environmental feedback is "largely irrelevant" and does not serve to modify the fantasy content. This would help to explain the unrealistic or surrealistic nature of fantasies and the lack of reality testing involved in an individual's fantasy life. This is not to say that fantasies are totally unrelated to an individual's perceptions of his environment, since "the effect of current concerns on fantasy content is best described as a potentiating influence, increasing the probability that ideation relevant to the incentives that are the object of the concern will occur in fantasy" (Klinger, 1971, p. 353). At the same time the thematic content of a fantasy segment is only "loosely related" to the individual's learned

patterns of overt behavior and, therefore, attempts to predict overt behavior from fantasy content are risky propositions. The thematic content of a person's fantasies, according to Klinger (1971), seems to be more closely associated with that individual's self-concept and the fantasy themes may actually help to shape part of the self-concept.

Several of the functions or uses of fantasy have been outlined by psychotherapists and counselors. Kelly (1972) lists several uses for employing a guided fantasy technique in the counseling of adolescents. It can be used (1) to encourage relatively freely associated, uncensored communication, (2) to alleviate impasses, (3) to encourage preliminary expression, (4) to focus more deeply, (5) to open new avenues of insight, and (6) to gain insight into physiological reactions or complaints. Kelly (1974) also advocates the counselors use of their own fantasies during sessions with a client in order to "bring a new dimension of creativity to the counseling relationship" (p. 113). He also notes that imagery in counseling may help clients to manipulate their images in creative ways, tap unrealized potentials, and mobilize the energies of the will. Klinger (1977) mentions the fantasy-like process in psychoanalytic free association and the use of fantasy in diagnostic work where a patient's "cognitive maps, semantics, expectancies, coping repertoires and incentive commitments" (p. 228) can be gleaned from imagery that a patient reports. Klinger goes on to list the following functions of fantasy for clients: (1) to steer them away from overtly threatening content, (2) to allow for the rehearsal of themes which can eventually become a part of the client's inner reality (e.g., self-worth), (3) to improve mental health by reducing dependency

on outside sources of stimulation, fostering patience and improving coping capabilities, and (4) to prevent a build-up of hostility and anxiety, strengthen or undermine resistance to temptation and improve a client's self-communication by increasing awareness of the meaning of his/her inner life.

A complete therapy system based on the use of fantasy, guided affective imagery (GAI), was developed by Leuner (1969). The basic procedure of GAI is for the therapist to induce relaxation in the client and then to guide the client through 10 standard imaginary situations. There is an emphasis on the symbolism of the imagery situations and on enhancement of the client's emotions. Leuner (1969) goes on to list five general methods for evoking and interpreting the client's imagery. GAI is primarily grounded in psychoanalytic theory and can be viewed as a structured extension of the basic techniques of free association and/or dream interpretation.

Guided fantasy has also been used in career counseling and sex therapy. Skovholt and Hoenninger (1974) state that guided fantasy can be used to address sex role conflicts as they relate to career development, and the indirect expression of a client's emotions, goals and beliefs, which are useful in helping the client to make career decisions. An extension of this work was developed by Morgan and Skovholt (1977), who cite research which demonstrated that occupational daydreams are important in predicting future occupational choice and that "an individual's top occupational daydream tends to be more predictive [of future occupational choice] than that individual's self-directed search summary code" (p. 392). Sex therapists have outlined the use of fantasy in the

treatment of sexual dysfunctions either through systematic desensitization or the enhancement of sexual arousal (e.g., Kaplan, 1974; Masters & Johnson, 1970).

The above summary of the theory and functions of general fantasy provides a frame of reference for the following review of the literature on heterosexual sexual fantasy. Similar problems exist in formulating a comprehensive definition of sexual fantasy, devising methods with which to study an inner experience such as fantasy, and determining the motivations, beliefs and values embedded within an individual's sex fantasy themes.

Research on Heterosexual Sexual Fantasy

The area of heterosexual erotic or sexual fantasy is still in its infancy in terms of systematic, empirical study. The same limitations that apply to the study of the more general fantasies also pertain to the study of erotic fantasy. The first obstacle that a sex fantasy researcher must contend with is to define the phenomenon of erotic fantasy in a comprehensive manner. Klinger (1971) addressed the issue of defining fantasy and stated that "such a definition should encompass the phenomenon of fantasy not only conceptually but also operationally, or at least provide means for employing operations to distinguish it from other forms of activity" (p. 7). At the same time, Klinger also concedes that the lack of theoretical development concerning the concept of fantasy is necessary at this juncture in time because of the paucity of research on the topic. He stated,

Lack of theoretical commitment is desirable at this early stage, since it avoids too greatly constraining the

theoretical development which the definition is intended to foster. In any case scientific taxonomies depend upon the state of relevant knowledge, and the relevant behavioral domain has simply been insufficiently mapped to support the setting or rigorous positive boundaries on the concept of fantasy. (Klinger, 1971, p. 9)

Current definitions of sexual fantasy range from the simplistic to the more complex, depending on the experimental sophistication of the author in question. Faraday (1974) utilizes the term "sex dreams to denote dreams depicting overt sexual activity or explicit sexual feelings" (p. 84). A more specific definition with psychoanalytic leanings is provided by Friday (1980). She states, "a fantasy is a map of desire, mastery, escape, and obscurations; the navigational path we invent to steer ourselves between the reefs and shoals of anxiety, guilt, and inhibition. It is a work of consciousness, but in reaction to unconscious pressures" (Friday, 1980, p. 1). Inherent in Friday's definition are some of the possible functions of sex fantasy (e.g., escape). Masters and Johnson (1979) define sexual fantasy by developing two categories within which to classify them. Free-floating fantasies are "fantasies spontaneously evolved by men and women in response to sexual feelings or needs without restraints of time or place" (p. 176). "Short-term fantasies are stimulant mechanisms frequently in response to imminent sexual opportunity" (p. 176). These fantasies tend to serve an arousal function.

The most comprehensive definition of sexual fantasy is provided by Mednick (1977). He defines fantasy in the following manner:

General—"Sexual fantasy": any mental image or imagination which contains sexual matter and/or is sexually arousing to the person having the fantasy.

- I. "Daydream" sexual fantasy: any sexual fantasy which is experienced at any time, day or night (except in nocturnal dreaming), other than during masturbation or sexual relations.
- II. "Masturbatory" sexual fantasy: any sexual fantasy experienced during masturbation which is sexually arousing.
- III. Sexual fantasy "during sexual relations": any sexual fantasy experienced during sexual relations with another person, usually leading up to and/or occurring during sexual intercourse. (p. 250)

Mednick's definition allows for the classification of sexual fantasies into three activity categories (e.g., sex with a partner, masturbation, daydreaming).

Several authors have commented on the functions or uses of sexual fantasy. These functions can be categorized according to the positive or negative connotations that they imply concerning an individual's sex fantasies. The positive functions of sex fantasy include (1) fantasies as initial rehearsals and vicarious organizations of sociosexual dramas which incorporate symbolic representations from a particular maturational stage in which the fantasies occur (Gagnon & Simon, 1973); (2) fantasies as tools for eliciting or enhancing sexual arousal (Campagna, 1976; Hariton, 1976; Hariton & Singer, 1974; Masters & Johnson, 1979; Sullivan, 1976); (3) fantasies as safety valves for sexual strivings that could be harmful to the individual or the intended sex partner (Kronhausen & Kronhausen, 1969); (4) to recall previous sexual experiences which were pleasurable (Masters & Johnson, 1979; Slattey, 1976); and (5) fantasy as a way to introduce variety and playlike stimulation into the sex life of the individual (Carlson & Coleman, 1977).

The negative functions of sexual fantasy include the need (1) to avoid acknowledgment of wanting sexual intercourse (e.g., rape fantasy) among women (Hawkins, 1974; Hollender, 1963); (2) to avoid anxiety or panic during sexual relations (Friday, 1980; Hollender, 1963); (3) to cope with feelings of guilt (Friday, 1980; Hollender, 1963); (4) to express women's masochistic nature and their need for submission in order to suppress their strivings for dominance (Hollender, 1963); and (5) to serve as a stimulus for conflict (Freud, 1962). It is important to note that the majority of the negative functions of sexual fantasy have been attributed to the fantasy life of women.

Some of the literature on sexual fantasy is of a non-empirical nature and belongs in the category of "pop" psychology. Slattery (1976) conducted interviews with men of different socioeconomic status over a five-year period. He divided fantasies into five categories including (1) heterosexual fantasies, (2) homosexual fantasies, (3) bisexual fantasies, (4) sadomasochistic fantasies, and (5) assorted fantasies. Due to the nonsystematic nature of the interviewing and the lack of insightful commentary, Slattery's work is best considered an addition to erotic literature. Kronhausen and Kronhausen (1966) completed "a systematic review of erotic underground literature, both ancient and modern, and from all parts of the world" (p. xv). Although they provide some psychoanalytic interpretations for the fantasies that they found in the literature, the authors do not provide a coherent, concise scheme for the evaluation or explication of sexual fantasy content. In a study of men's sexual fantasies, Friday (1980) collected 3,000 letters from the readers of a national men's magazine. Friday's

sample is self-admittedly nonrepresentative and the comments that she makes concerning the contents of the fantasies are speculative and general in nature.

Several articles on sexual fantasy have been written by clinicians, drawing on their experiences with patient populations. Hollender (1963) discussed women's coital fantasies and the implications of fantasizing on the interpersonal dynamics of sexual intercourse. He hypothesizes that women have fantasies more often than men do and that the function of the fantasy is to remove the woman psychologically from both the sexual act and the person with whom she is engaged. There are two basic themes inherent in the content of women's fantasies during intercourse, according to Hollender (1963): "(1) anxiety concerning a sadomasochistic orientation to sexuality and (2) guilt stemming from forbidden feelings, mainly Oedipal" (p. 87). In 1970 Hollender interviewed eight "normal" (i.e., nonpatient) women and modified his views by stating that fantasies during sex may not be signs of neurosis but attempts to resolve broader conflicts. In a similar view, Hawkins (1974) addressed the issue of disturbing erotic fantasies. His main thesis is that sexually deprived individuals may engage in erotic fantasies during masturbation to the point of having vivid hallucinations. In his scheme, Hawkins views women's rape fantasies as their way of seeking absolution from the responsibility of engaging in coitus willingly. Men's fantasies of physically and sexually overpowering women are representative of repressed sadistic impulses. Ego-alien fantasies are indications of shame, disgust, and guilt concerning the individual's sexual longings (e.g., homosexual fantasies).

Erotic fantasies during masturbation can be viewed as indicators of an individual's deepest sexual desires. Sullivan (1976) views fantasy as a technique which allows for the expression of "desires unlimited by reality" (p. 155). He explores several determinants of specific masturbation fantasies, including (1) an individual's personal experience; (2) deep stirrings of a nonsexual nature (e.g., women's societal status); (3) a lack of sexual knowledge; and (4) an individual's own internal disapproval (e.g., Oedipal fantasies). The task of the psychotherapist is to help the client by being an understanding listener and to reassure him/her that the sexual fantasy occurs commonly among "normal" individuals. A study of the sexual fantasies of men and women was conducted by Barclay (1973), although no mention is made of the demographic characteristics of the subject population or the method of data collection. Sex differences were predicted due to hormonal differences and the differences in socialization between males and females in our culture. Barclay (1973) states, "in short, our male fantasies were stereotyped in that they all resembled stories of sex without interpersonal involvement. . . women are always seductive and forward [in men's fantasies], ready to have intercourse at any time . . . men's fantasies have in common a major emphasis on highly visual imagery" (p. 205). Concerning women's fantasies, Barclay (1973) states, "even though the fantasy was vivid, the female subjects appeared to be more involved with their own emotional responses than with the characteristics of their partners" (p. 210). The implications of the study are that men and women have different motivations for, and goals in, their sexuality.

Although the issues raised in these articles are provocative, the lack of a systematic approach (e.g., the specification of subject characteristics, experimental methods and a comprehensive bibliography) relegates the hypotheses to the realm of "educated guesses." Studies of this type have come under criticism because they represent negative interpretations of sexual fantasy and have assumed a "deficiency state or conflictual model of the nature of daydreams" (Hariton & Singer, 1974, p. 314).

Fortunately, not all of the studies on sexual fantasy have been of a nonempirical nature. Klinger (1971) reviews some early studies on sexual fantasy and proposes different ways to interpret the results. In 1952, Clark (in Klinger, 1971, pp. 283-285) studied the effects of sexual arousal on fantasy. Male students were presented with slides on nude females in three conditions: in a classroom, in the presence of a male or female representative from the dean's office, and during a fraternity beer party. Clark's interpretation of the results involved stating that sexual arousal induces sexual fantasy but that in guilt-producing situations (e.g., dean's office), the subjects suppress their sexual fantasies. Klinger (1971) disagreed and pointed out that the experiment failed to control for several variables (e.g., incentive, drive stimuli) so that the results are confounded. Leiman and Epstein conducted a study in 1961 (in Klinger, 1971, pp. 285-287) on male subjects' attitudes and personal reactions to sexual activity. They concluded that high sex drive serves to produce sexual fantasy but that guilt about the high sex drive caused subjects to suppress their sexual fantasies. Klinger (1971) noted differences in the sexual incentives

among the subjects and that this could account for the increases in the sexual fantasizing of some subjects. The gist of Klinger's comments reflects the lack of adequate controls within the experimental design.

The more recent studies on the erotic fantasies of heterosexual males vary from the results of one item embedded within a questionnaire to longitudinal studies covering a lifetime. Pietropinto and Simenauer (1977) sampled 4,066 males across the country with a two-part questionnaire concerning their sexual behaviors and attitudes. One item asked, "What sort of thoughts do you having during intercourse or masturbation?" (p. 335). The majority of the responses (86%) fell into three categories: (1) thoughts about the current sex partner (64%); (2) thoughts about a person other than the current partner (11%); and (3) recalling a past sexual experience (11%). In a two-part study of male college students, Campagna (1976) found that erotic masturbatory fantasies appear to be related to self-reports of sexual activity. He also found that a higher incidence of masturbation lead to more sexual fantasies during masturbation. Campagna also found that sexual arousal increased as the fantasy stimulus progressed from nonerotic stories to sexually vivid stories to the subjects' self-generated fantasies.

Male fantasy life was measured across a life span by Giambra (1977) using 218 subjects whose ages ranged from 17 to 91 years of age. He found that "daydreams about sexual activity and love are most dominant for the 17-23 year olds then most rapidly drop-off with increasing age groups so that they largely disappear after the 75th year" (p. 225). In another study of 277 men who ranged in age from 24 to 91 years, Giambra and Martin (1977) analyzed the subjects' retrospective reports of sexual

daydreaming and their relationship to three behavioral aspects of their sexual history (i.e., number of coital partners, early marital coitus, quantity of sexual activity between ages 20 and 40). They found that the three behavioral aspects of sexual life history were directly related to current levels of sexual daydreaming. The authors state,

Thus on a comparative basis men aged 24-64 years with more coital partners and/or greater customary coital frequency in the first two years of marriage were found to currently have higher levels of sexual daydreaming. Also, on a comparative basis, men 45-65 years of age who had greater overall levels of sexual activity from age 20 to 40 years were found to have more sexual daydreaming at time of report. (Giambra & Martin, 1977, p. 504)

Giambra and Martin (1977) state that high or low frequencies of sexual activity among males tend to persist over a good deal of their lifetime. The results are seen as supportive of the points of view that sexual fantasies vary in relation to sexual drive and that sexual daydreams reflect the current concerns of the individual (e.g., Klinger, 1971). Thus the general conclusion can be made that men between the ages of 17 to 23 years with a high sexual drive and frequent sexual activity have the highest frequency of erotic daydreams.

There have also been studies focusing exclusively on women's sexual fantasies. Some of the articles based on clinical impressions (Hawkins, 1974; Hollender, 1963; Sullivan, 1976) or studies with no report of the experimental method (Barclay, 1973) have already been presented. In a study of 102 university women students, Brown and Hart (1977) looked at incidence of sexual fantasy and they related age, sexual experience, anxiety, independence, and liberal attitudes toward women to the frequency of sexual fantasy. The results indicated that 99% of the subjects

reported having one or more erotic fantasies during the prior 12-month period. Women in the 22 to 35-year-old age group reported the highest quantity of sexual fantasy, as did women who were sexually experienced (i.e., vs. virgins). Brown and Hart (1977) also found that women who were more anxious, independent, and held more liberal views reported more sexual fantasies when compared to their counterparts who scored low on these attributes. Marital status, religious affiliation (authoritarian, nonauthoritarian), introversion and emotionality did not correlate with the quantity of sexual fantasy reported by the subjects. DeMartino (1974) studied 327 women who were members of Mensa and who had a mean age of 32 and a mean IQ of 151. He found that 39% of the respondents reported fantasizing once or more during intercourse and 70% reported fantasizing at some point during masturbation.

The effects of response cues (i.e., erotic, romantic, or neutral) and the level of sex guilt on the erotic fantasies of women were studied by Moreault and Follingstad (1978). Their findings indicate that (1) 98% of the sample reported at least one sexual fantasy and all subjects indicated having had at least two fantasy themes in their past sexual fantasies; (2) "low sex guilt (LSG) subjects demonstrated less sexual inhibition than high sex guilt (HSG) subjects in terms of sexual explicitness, expressiveness, and responsiveness to stimuli; for total number of fantasies; for variety of sex acts; for variety of content; and for number of fantasy themes checked" (p. 1390); (3) HSG subjects reported more embarrassment and less vivid fantasies than did the LSG subjects; (4) in the response cue condition subjects exposed to erotic

response cues reported longer fantasies, more explicit fantasies (i.e., number of sex acts and sex organs), a greater degree of physiological arousal. However LSG and HSG subjects did not differ on levels of physiological arousal and the number of fantasies and number of themes checked were not affected by the experimental response cues. Those results were seen as supportive of Mosher's (1973) data that sex guilt subjects do not differ significantly in self-reported sexual arousal and that sexual arousal during fantasy production seems to be a function of the sexual explicitness of the stimuli versus the sex guilt of the subject. The authors conclude that "sexual fantasy may be more accurately viewed as being under stimulus control rather than as a stable trait" (Moreault & Follingstad, 1978, p. 1392).

Hariton and Singer (1974) studied 141 suburban housewives (age range 25-54 years) by using a questionnaire that elicited information on "general daydreaming tendencies, fantasies, and other ideation during coitus, sexual patterns, marital adjustment" (p. 313). Measures of intelligence, personality, and personal adjustment were also included in the study. The results indicated that (1) 65% of the subjects reported having sexual fantasies at "least some of the time" during coitus and 37% had fantasies "very often" during sexual intercourse; (2) 65% of the sample reported moderate to high levels of fantasy; and (3) the three most common sex fantasy themes in terms of frequency and recurrence were (a) thoughts of an imaginary lover (56%), (b) being overpowered or forced to surrender by someone (48.9%), and (c) pretending to do something wicked and forbidden (49.6%). A factor analysis of the items in the questionnaire was performed in order to test three models

of sexual fantasy. The models include fantasy as a drive-reduction mechanism, fantasy as an adaptive mechanism, and fantasy as a personality-cognitive process which is an extension of the individual's overall personality. The results were seen as supporting the adaptive and personality-cognitive models, but not the drive-reduction model.

The sexual fantasies of males and females have been studied in order to determine if any differences exist and, if so, in what directions and on what variables? In a study of sex differences in daydreaming, Wagman (1967) distributed a fantasy questionnaire to 105 male and 101 female college students. Of the 24 daydream categories, only one category pertained to sexual fantasies, with one other category for sexually "perverse" fantasies. He found that men exceeded women in the proportion of daydreaming about sexual and aggressive themes. No sex difference was found for the sexually "perverse" theme. Gelles (1975) looked at the relationship of sex and violence in the fantasy production of 40 male and 40 female college students, interpreting TAT responses collected from students in 1959 by Lindzey and Silverman (in Gelles, 1975). Men and women did not differ in the production of sexual imagery, but men with higher levels of sexual imagery also tended to produce more violent imagery than did the women.

Carlson and Coleman (1977) investigated the possible influences of past fantasy and sexual experience on the induced sexual fantasies of 73 male and 123 female subjects. They found that (1) males had significantly higher scores on sexual media experience and current sexual interest scale when compared to women; (2) women had significantly higher scores on sexual fantasy complexity and sexual arousal in fantasy scales;

(3) measures of general daydreaming experience, sexual fantasy experience, and sexual interest produced greater richness in the induced fantasies of subjects who had high scores on these variables; and (4) men with high sex guilt experienced less richness in their induced fantasies, but there was no such effect on the richness of the women's fantasies.

The masturbation fantasies of married couples and the sexual fantasies of each group of men and women (i.e., 38 Danish couples) were examined by Hesseland (1976) utilizing an interview technique. He found that men reported a higher occurrence of erotic fantasies than did the women. Men also seem to have more fantasies involving several persons (37.5%) than did women (7.1%). Women (42.8%) had fantasies exclusively about coitus with a spouse more often when compared to men (25%). Hesseland interprets the results as indicating that masturbation and sexual fantasies are coital supplements for men but are coital substitutes for women because women were more satisfied with the intercourse frequency in the relationship and because they masturbated less often than the men. Another study on masturbatory fantasies required the subjects (i.e., 96 males, 102 females) to view an explicitly sexual film of either a man or a woman masturbating to orgasm and then to write fantasies concerning the protagonist in the film. Abramson and Mosher (1979) found that women could positively identify with a same-sex protagonist while the men could not. This finding was related to a Mosher and Abramson (1977) finding that both males and females can be sexually aroused by a female protagonist, whereas only women were aroused by a film of a male protagonist. The authors state that sex guilt and negative attitudes toward masturbation can account for the variability in the subject's attributions of

the protagonist's affective tone, motive for masturbation, predicted future masturbation, feelings about orgasm, and mood as reflected in their written fantasies, as well as the amount of erotic elaboration in the content of the subject's written fantasies.

Mednick (1977) proposed a definition of sexual fantasy and divided the study of erotic fantasies into three conditions under which the fantasies occur: daydream, masturbatory, and during sexual relations. In a study of 48 male and 45 female college students, narrative descriptions of sexual fantasies were elicited through the administration of a sexual fantasy questionnaire. Mednick (1977) completed an inductive content analysis of the subjects' written sexual fantasies and derived the following categories: "(1) respondent as recipient; (2) sexual object(s) as recipient; (3) respondent as both recipient and object of sexual activity; (4) no sexual fantasy reported; (5) insufficient data; (6) sexual fantasies referencing the past" (p. 250). He found that significantly more females imagined themselves to be the recipients of sexual activity from a sexual object (category 1), whereas, significantly more males fantasized the sexual object as the recipient of their sexual activity (category 2), within the "daydream" and "sexual relations" fantasy conditions. For the "masturbatory" sexual fantasy condition, marginal tendencies toward reversal of the above gender pattern were obtained (i.e., category 2 for females, category 1 for males).

A few studies have investigated the effects of psychological androgyny and gender on the sexual fantasies of males and females. Bem (1974) hypothesized that strongly sex-typed individuals, as determined by a high score on the Bem Sex-Role Inventory (BSRI) dimensions of

masculinity or femininity, may be limited in the range of behaviors that they would exhibit in varying situations. According to Bem (1974),

Thus, whereas a narrowly masculine self-concept might inhibit behaviors that are stereotyped as feminine, and a narrowly feminine self-concept might inhibit behaviors that are stereotyped as masculine, a mixed, or androgynous, self-concept might allow an individual to freely engage in both "masculine" and "feminine" behaviors. (p. 155)

The question arises as to whether the effects of sex-role affect sexual fantasy and, if so, whether they override the effects of gender on sexual fantasy.

Bernardi (1977) investigated the effects of psychological androgyny and gender on the sexual fantasies and experiences of 36 male and 36 female college students. The subjects were given the BSRI, viewed slides of a partially-clad man and woman, and wrote an imaginative story about the individuals portrayed. The results supported the stereotyped notion that men were perceived as more masculine and less feminine than women, within the heterosexual behavior portrayed in the subject's sexual fantasies. No support was found for the androgynous conception of sex-role and no significant relationship was found between sex-role orientation and gender for the subject's reported sexual experiences.

Another study on the effects of sex-role identity on the sexual fantasies of male (N=83) and female (N=139) college students was conducted by Pape (1980). The BSRI was utilized to categorize the subjects into three sex-role categories: sex-typed, androgynous and undifferentiated. A sexual fantasy questionnaire (SFQ) was designed (see Methods section and Appendix B) employing Mednick's (1977) three conditions of sexual fantasy (i.e., daydream, masturbatory, sex with partner), with

22 sexual fantasy themes within each condition. Measures of social desirability and sexual experience were also elicited from the subjects (Ss). Statistical analyses of the male/female differences yielded the following results: (1) males reported a significantly higher incidence and a greater variety of fantasies, when compared to women, in the sex with a partner and daydreaming conditions; (2) males reported higher frequencies of sexual fantasy when compared to women on almost all of the 22 sexual fantasy themes when sex differences occurred; and (3) males engaged more in sex with a partner and masturbation when compared to females (e.g., 84% and 82% for males, 72% and 63% for females, respectively). No significant differences were found for (1) sex differences on the masturbation scale, (2) overall incidence of erotic fantasies for any of the three conditions, and (3) the main effect of sex-role in the prediction of sexual fantasy behavior. Pape (1980) also ranked the sexual fantasy themes during the three fantasy conditions for males (see Table 1) and for females (see Table 2).

The studies on sex differences indicate that gender, but not sex-role identity, has an effect on the sex fantasy behavior of individuals. If this hypothesis holds true, then one wonders about the effects of sexual orientation on the sexual fantasy behavior of individuals within each gender category (i.e., heterosexual vs. homosexual males, heterosexual vs. homosexual females). A review of the research on homosexuality and homosexual erotic fantasy will be presented in the next section.

TABLE 1
TOP-RANKED SEXUAL FANTASY THEMES DURING SEX WITH
A PARTNER, MASTURBATION, AND DAYDREAMING

Sex with a Partner	Masturbation	Daydreaming
(n=52)	MALES (n=62)	(n=67)
Thinking about current partner	Person other than current partner	Person other than current partner
Receiving oral-genital contact	Receiving oral-genital contact	Receiving oral-genital contact
Giving oral-genital contact	Thinking about current partner	Thinking about current partner
Being in a different setting	Reliving a previous experience	Giving oral-genital contact
Sex with an irresistibly sexy person	Giving oral-genital contact	Reliving a previous experience

NOTE: From "Sex Role Identity and Sexual Fantasy," by N. Pape, Master's Thesis, University of South Florida, 1980.

TABLE 2
TOP-RANKED SEXUAL FANTASY THEMES DURING SEX WITH
A PARTNER, MASTURBATION, AND DAYDREAMING

Sex with a Partner	Masturbation	Daydreaming
(n=63)	FEMALES (n=58)	(n=99)
Thinking about current partner	Thinking about current partner	Thinking about current partner
Receiving oral- genital contact	Receiving oral- genital contact	Reliving a previous experience
Being in a differ- ent setting	Being in a differ- ent setting	Being in a differ- ent setting
Giving oral-genital contact	Reliving a previous experience	Person other than current partner
Person other than current partner	Giving oral-genital contact	Receiving oral- genital contact

NOTE: From "Sex Role Identity and Sexual Fantasy," by N. Pape,
Master's Thesis, University of South Florida, 1980.

Research on Homosexuality and
Homosexual Sexual Fantasy

A review of the theory and general research on the topic of homosexuality is necessary in order to provide a context in which to view the current research on homosexual fantasy, or the lack of it. Research on homosexual individuals up until the 1960's focused mainly on clinical populations and the psychopathological nature of the homosexual personality (e.g., Bergler, 1956; Fenichel, 1945). These studies reflect Morin's (1977) criticism of a heterosexual bias in psychological research on homosexuality. This bias is defined as a belief system that heterosexuality is superior to and/or more "natural" than homosexuality. He argues that if homosexuality were to be reconceptualized as a valid option for an adult lifestyle, changes in the questions formulated, the data collected, and the interpretations offered would be forthcoming with respect to research on homosexuality.

Generally the etiological explanations for homosexuality fit into one of the three following categories: biological, psychoanalytic, or social learning. Acosta (1975) reviewed the literature on the etiology and treatment of homosexuality. The biological basis for homosexuality postulates that there are genetic, hormonal, or chromosomal factors that contribute to the development of a homosexual individual. According to Acosta (1975), "no substantial evidence" has been found to support the biological basis for the etiology of homosexuality. The psychoanalytic school focuses on faulty parent-child interactions as the basis for homosexuality. The basic tenet to this theory is that the child fails to resolve the Oedipal complex successfully and does

not undergo "anaclitic" and "defensive" identification (Fenichel, 1945). A neurotic fear of heterosexuality occurs in the individual, who then turns to homosexuality for need gratification. The disturbed relationship is between mother and child with mother-fixation for the males and mother-hatred for females. Acosta (1975) sums up the current status of the psychoanalytic theory with the statement, "Unfortunately, there are few comprehensive empirical studies on homosexuals which test psychoanalytic hypotheses, and in general these suffer from methodological deficiencies" (p. 15).

Social learning theory postulates that both heterosexual and homosexual individuals learn their sexual preferences through social reinforcements and conditioning patterns (Bandura, 1969). The child develops the appropriate sex-typed behaviors and gender identity through observational learning and/or modeling processes, either from their parents or other adult and peer models. Bandura (1969) also points out that direct reinforcement is not always necessary in order for a child to learn appropriate sex-typed behaviors, the attractiveness of a model may be enough. Although Acosta (1975) indicates that social learning theory presents the most consistent evidence, he cites the failure of empirical evidence which demonstrates a direct link between the childhood learning of gender identity and sex-typed behaviors and the later development of homosexuality.

Societal attitudes toward homosexuality have been negative as a perusal of pertinent attitudinal research will indicate (e.g., Glassner & Owen, 1976; Nyberg & Alston, 1976-77; Turnbull & Brown, 1977). G. Wienberg (1973) attributes the negativity to homophobia, which he

defines as "the dread of being in close quarters with homosexuals" (p. 4). MacDonald (1976) argues that anxiety, and not fear, is a more valid term for the effects of homophobia. He lists some of the beliefs underpinning homophobia, such as sex is only for procreation; only heterosexual activity is "natural"; homosexuals are child abusers; promiscuity is characteristic of homosexual relationships; and the need to maintain behavioral differences between the sexes. Several authors have stated that therapists and counselors may share society's negative attitudes toward homosexuality and homosexual clients (e.g., Davidson, 1976; Kramer, Wiggers, & Zimpfer, 1975; Money, 1977; G. Wienberg, 1973; M. Wienberg, 1970). Studies on the attitudes of therapists toward homosexuals (e.g., Davidson & Wilson, 1973; Fort, Steiner, & Conrad, 1971; Morris, 1973) tend to reflect both positive and negative attitudes, but social desirability effects were not controlled for in these studies. Consequently, therapists may hold public attitudes which are positive and private attitudes which are negative.

The treatment strategies employed in attempts to "reorient" or change the sexual preference of homosexual individuals also tend to reflect the negative conceptualizations the psychoanalytic and behavioristic practitioners hold concerning homosexuality (i.e., as a pathological condition). In their efforts to change a homosexual client's sexual orientation several behavior therapists have employed techniques such as systematic desensitization, aversive conditioning, classical conditioning, and covert sensitization (e.g., Bancroft, 1969; Feldman & MacCulloch, 1971; Kraft, 1967; McConaghy, 1971; Stevenson & Wolpe, 1960). Severe aversive agents, including electric shock and

emetics, have been included in the reorientation of homosexuals (Acosta, 1975; G. Wienberg, 1973). Psychoanalytic efforts to reorient homosexuals through the use of insights and catharsis, while not severe in nature, tend to connote that the patient is neurotic. In his review of the studies attempting to reorient homosexuals, Acosta (1975) points to poor success rates (e.g., Conrad & Wincze, 1973; Feldman & MacCulloch, 1971) and the diversity of individuals within the homosexual community, and cautions against believing claims of high success rates without longitudinal evidence.

Several authors have viewed homosexuality as a viable lifestyle and/or refuted the claim that homosexuality is automatically indicative of psychopathology (e.g., Bell, 1976; Churchill, 1967; Hoffman, 1968; Hooker, 1965; Money, 1977; G. Weinberg, 1973; M. Weinberg, 1970; Weinberg & Williams, 1974). Several current studies tend to support this view and to refute some of the stereotypes about homosexuals. Haynes and Oziel (1976) found that individuals with homosexual experiences (among college students) had a similar amount of heterosexual contacts and did manifest more anxiety or guilt about their sexual behavior than did their nonexperienced counterparts. In a study of gay males, Harry (1976-77) found that, contrary to the stereotype, both the "active" and "passive" (i.e., inserter-insertee) sexual roles were preferred by a majority of their homosexual subjects. The sexual behavior of lesbians was found to be influenced more by being a woman (i.e., gender) than by being a homosexual (i.e., sexual orientation) in a study by Schafer (1977).

Homosexual family relationships have also been investigated with some positive results. Weeks, Derdeyn, and Langman (1975) found that the

sexual conflicts of homosexual parents, as expressed in attitudes and behavior toward their children, did not differ from those of heterosexual parents who are conflicted sexually. Townes, Ferguson, and Gillam (1976) suggest that variations in sexual lifestyle are attributable to different facets of psychological sex, rather than to familial influences in particular. Studies that report the traditional view of negative familial influences in the etiology of homosexuality (e.g., Gundlach & Bernard, 1967; Snortum, Gillespie, Marshall, McLaughlin, & Mosberg, 1969) have been criticized for poor methodology and overlooking important variables (e.g., Acosta, 1975; G. Wienberg, 1973; Wrightsman, 1977). Sex-role disturbances, as a result of faulty familial modeling (e.g., Rekers & Lovaas, 1974; Rekers, Hortensia, & Benson, 1977; Rekers, Lovaas, & Benson, 1974), are thought to be at the root of a homosexual orientation. Ross (1975) found conflicting results which suggest that sex-role has no necessary correlation to sexual orientation.

The ultimate vindication of homosexuality may be reflected in its exclusion, as a diagnostic category, from the Diagnostic and Statistical Manual of Mental Disorders (DMS III) of the American Psychiatric Association. The above literature tends to reflect that homosexuals may not be that different from their heterosexual counterparts, except for sexual preference and the possible effects of societal disapproval and discrimination.

Although actual sexual behavior may not directly influence the content of sexual fantasy (Klinger, 1971), there are studies indicating that individuals with high levels of sexual activity fantasize more

often than individuals who report lower levels of sexual activity (i.e., Brown & Hart, 1977; Campagna, 1976; Carlson & Coleman, 1977; Giambra & Martin, 1977; Hesselund, 1976). Therefore a comparison of heterosexual and homosexual sexual activity frequency will be presented below:

1. Masturbation. The incidence of at least one masturbatory episode ranges from 89% (Gagnon & Simon, 1973) to 95.4% (Finger, 1975) for heterosexual males (HM). The incidence for heterosexual females (HF) ranged from 40% (Gagnon & Simon, 1973) to 63% (Hunt, 1976). The frequency of masturbation episodes ranged from 52 per year (Hunt, 1976) to 49 per year (Kinsey et al., 1948) for HMs and from 37 per year (Hunt, 1976) to 21 per year (Kinsey et al., 1953) for HFs. The incidence of at least one masturbatory episode is 99% (Jay & Young, 1979) for homosexual males (GM) and 94% (Jay & Young, 1979) for homosexual females (GF). The frequency of masturbatory episodes is at least once per month for 93% and once per week for 80% of the GMs, and at least once per month for 80% and once per week for 49% of the GFs (Jay & Young, 1979).

2. Oral sex (mouth-genital contact). From 45% (Kinsey et al., 1948) to 66% (Hunt, 1976) of the HMs had engaged in oral sex at least once, compared to from 58% (Kinsey et al., 1953) to 72% (Hunt, 1976) of the HFs. Comparatively, 99.5% of the GMs had engaged in oral sex at least once, as had 94.5% of the GFs (Jay & Young, 1979).

3. Anal sex. Kinsey et al. (1948) found the incidence so low that no figures were provided. Hunt (1976) found that 16% of the HMs and 16% of the HFs had tried anal intercourse at least once, and that 9% of the HMs and 6% of the HFs had used the technique occasionally in the past year. For the GMs, 91% had engaged in anal intercourse at

least once and 65% use the technique somewhat frequently (Jay & Young, 1979). There are no figures available for GFs, since they would need to use an artificial device to engage in this activity and frequencies are low.

4. Homosexual experiences. The incidence of at least one homosexual experience ranges from 13.7% (Finger, 1975) to 37% (Kinsey et al., 1948) for HMs, and from 20% (Hunt, 1976) to 28% (Kinsey et al., 1953) for HF's. The incidence of "at least one" heterosexual experience is 66% for GMs and 84% for GFs (Jay & Young, 1979).

The above figures show that (1) homosexual and heterosexual men and women masturbate with approximately the same frequency; (2) almost all of the GMs and GFs had engaged in oral sex versus a little over one-half of the HMs and three-quarters of the HF's; (3) a majority of the gay men had engaged in and use anal intercourse "somewhat frequently" versus less than 20% of the HMs and HF's, in either category. Pietropinto and Simenauer (1977) report that only 4.2% of their samples of HMs wanted to engage in anal intercourse more often; and (4) GMs were almost twice as likely to have experienced a heterosexual sex act as were the HMs to have experienced a homosexual encounter. For the women, GFs were almost three times as likely to have had a heterosexual encounter as were the HF's to have had a homosexual sexual experience.

The literature on homosexual erotic fantasy is sparse and much of it is of a nonempirical nature. Both Friday (1980) and Slattery (1976) include a chapter on male homosexual fantasies, but neither one provides any insight into the function, frequency, or themes of the fantasy material. Kronhausen and Kronhausen (1969) provided psychoanalytic

interpretations for the homosexual fantasies that they discovered in their review of erotic literature. Freud's (1962) basic position of phantasies as the precursors of neurosis is reflected in his statement that,

The unconscious mental life of all neurotics (without exception) shows inverted impulses, fixation of their libido upon persons of their own sex. It would be impossible without deep discussion to give any adequate appreciation of the importance of this factor in determining the form taken by the symptoms of the illness. I can only insist that an unconscious tendency to inversion [homosexuality] is never absent and is of particular value in throwing light upon the hysteria of men. (p. 32)

He claimed that inverts repressed their heterosexual desires and "transposed" those sexual desires onto men.

Homosexual fantasies may make the homosexual alternative more viable for young boys according to Tripp (1975). The excitement generated by the fantasies, coupled with masturbation and the self-observation of his genitals, may serve to build an association between "maleness, male genitalia, and all that is sexually valuable and exciting" (Tripp, 1975, p. 77). According to Tripp,

These associations amount to an eroticism which is "ready" to extend itself to other male attributes, particularly to those of a later same-sex partner. This associative pattern sometimes manages to preempt heterosexual interests, not only by coming first, but by vitalizing a nearby thought-chain most boys entertain to some extent: that since girls have no penis, they are sexless and thus sexually uninteresting. (1975, p. 77)

Part of his theory seems to be the complement to "penis envy" in girls, that is, that boys devalue girls due to their lack of a penis.

In a different view, Gagnon and Simon (1973) note that homosexual experiences in early adolescence result from curiosity, mutual instruction between friends, and the influence of slightly older males, but

these experiences are not "integrated into the mainstream" of the individual's development. They conceptualize sexual fantasies as reflections of an individual's sexual scripts. One possible example of the above is an adult homosexual's fantasies representing "the management of dominance or aggression in nonsexual spheres of life, or the management of ideologies and moralities of social mobility [and that these], may be the underlying and organizing sources of fantasies whose sexual content provides an accessible and powerful imagery through which these other social tensions may be vicariously acted upon" (Gagnon & Simon, 1973, p. 272). This point of view reflects the concept of fantasies as symbolic representations of the individual's current concerns.

As stated previously, Masters and Johnson (1979) categorized sexual fantasies into either "free-floating" (i.e., those in response to sexual feelings or needs) or "short-term" (i.e., those employed as short-term, stimulative mechanisms) variations. They studied the sexual fantasy patterns of male heterosexuals (HM), homosexuals (GM), and ambisexuals, as well as female heterosexuals (HF), homosexuals (GF), and ambisexuals (e.g., N = 30 for each group except ambisexuals). The study was conducted from 1957 to 1970 using volunteers from a pool of sexually functional volunteers representing each category, at the Masters and Johnson Institute in St. Louis, Missouri. Only the data from the HM, GM, HF and GF groups will be reported here in the interest of brevity.

The sexual fantasy themes of HMs, listed by incidence, were "(1) replacement of established partner; (2) forced sexual encounter; (3) observation of sexual activity; (4) cross-preference [homosexual]

encounters; (5) group sex-experiences" (Masters & Johnson, 1979, p.178). The replacement partners were usually well known to the fantasizing HM and were always willing to comply. The forced sexual encounters involved forcing a woman who was known to the individual or being forced to have sex by a group of unidentified women. Fantasies involving the observation of the individual's sexual behavior by a group of people was tied to the research team's actual observations of the HM subject's sexual activity, and may not obtain for nonclinical populations in more "natural" settings. These fantasies were of the short-term variety and as they lost their stimulation value over time, the HMs reverted to rape fantasies for stimulation effects. The homosexual activity fantasies were generally confined to physical attributes (e.g., facial attractiveness, muscular development, penile erection, shape of buttocks); free-floating in nature, and involved with fellatio as the preferred activity. The group sex fantasies of HMs were free-floating and involved mixed groups of faceless individuals, with women's breasts and buttocks as focal points and women as the receptors of sexual activity. The final category involved the current partner, although these were free-floating and never of the short-term stimulative variety. The familiarity of current partners may serve to undermine their stimulative value in HMs sexual fantasies.

For the GMS, the incidence of sexual fantasy themes were as follows: "(1) imagery of sexual anatomy; (2) forced sexual encounters; (3) cross-preference encounters; (4) idyllic encounters with unknown men; (5) group sex experiences" (Masters & Johnson, 1979, p. 178). The GMs reported a higher incidence of free-floating fantasy than did the HMs. The

fantasies involving sexual anatomy imagery concentrated on the penis and buttocks of males and, to a lesser extent, on their shoulders and facial characteristics. The GMs fantasies also contained more violence than those of the HMs. The forced sex fantasies were free-floating and involved almost as many male victims as there were female victims. The GMs almost always took the role of rapist and imagined the rape to be noxious to the "rapee," who was usually restrained and forced into sexual submission by whippings or beatings. This finding appears to reflect some repressed hostility and/or sadism within the GM subject pool and can be taken as support for the higher incidence of violence in male sexual fantasy (e.g., Gelles, 1975). The high incidence of cross-preference (heterosexual) relationships among the GMs involved forced sexual participation of a psychosocial versus physical origin (e.g., pressure from a dominant older woman or the seduction of a resisting younger woman). These fantasies were free-floating in nature and when they involved a woman known to the subject, forced sexual participation was replaced by sexual curiosity or anticipated pleasure. Some theorists might interpret the above as an indication of GMs hostility toward and fear of women. An equally tenable hypothesis would involve rebellion and anger against the pressures that society imposes on GMs to conform and engage in "normal" heterosexual activity, expressed through forced sexuality in fantasy (e.g., G. Wienberg, 1973), especially since GFs had similar cross-sex fantasies.

Fantasies of idealized sexual encounters were in the free-floating category and involved one-time chance encounters, on a specific occasion, with entertainers or men seen in public places. The group sex fantasies

were of the short-term variety and involved observing rather than participating in a mixed group sexual encounter. The idealized sexual encounters parallel HM fantasies of unknown women who grant them sexual favors. The difference in group sex fantasies between GMs and HMs involves observation versus participation and short-term stimulation versus free-floating indicators of a desired experience, respectively. These differences may be a reflection of the varying incidence rates of group sex among the HMs and the GMs. Hunt (1976) reports that 40% of his HM subjects had experienced some sort of group sex at least once, while 14% of Pietropinto and Simenauers (1977) HM subjects indicated that they would like to have sex with more than one woman. In contrast, Jay and Young (1979) found that 58% of their GM sample had engaged in group sex and that 27% engage in group sex on a "somewhat infrequent" basis. In terms of "threesomes," 76% of the GMs had participated at least once and 36% engage in this activity somewhat infrequently. There appear to be more opportunities for group sex in the homosexual community and this may lead to less free-floating, desire-based fantasies and more short-term, curiosity-based fantasies of mixed (heterosexual and homosexual) sexual activity.

Since this study involves a comparison of HM and GM sexual fantasy, only a summary of the HF and GF fantasy categories will be presented. Interested readers should consult Masters and Johnson (1979) for greater detail. The top-ranked sexual fantasies of HFs were as follows: "(1) replacement of established partner; (2) forced sexual encounter; (3) observation of sexual activity; (4) idyllic encounters with unknown men; (5) cross-preference encounters" (p. 178). The GFs fantasized

about "(1) forced sexual encounters; (2) idyllic encounter with established partner; (3) cross-preference encounters; (4) recall of past sexual experience; (5) sadistic imagery" (p. 178). In general, HF and GF subjects reported more active sexual patterning than did their HM and GM counterparts. The homosexual subjects described more active and diverse sexual fantasy patterns in comparison to the heterosexual group.

The limitations of the Masters and Johnson (1979) study include (1) the use of nonrandomly selected subject population; (2) the lack of statistical analysis of the data; and (3) the lack of controls for experimenter bias. The data are of value in that they provide some indicators of heterosexual and homosexual fantasy incidence and areas of content.

Storms (1980) investigated the relationship of sex-role orientation and erotic orientation to the sexual orientation of 86 male and 99 female subjects. Demographic data were collected (e.g., sex, age) and a self-rating of the subjects' sexual orientation was elicited on Kinsey's et al. (1948) 7-point scale. The subjects were also asked to assign themselves to a common sexual category, either "straight" (heterosexual), "gay" (homosexual) or "bisexual." Sex role orientation refers to an individual's masculinity or femininity, as measured by Spence and Helmreich's (1978) Personal Attributes Questionnaire (PAQ), in this study. Erotic orientation is defined as the erotic responses of an individual within a particular sexual orientation. Storms (1980) developed the Erotic Response and Orientation Scale (EROS) in order to measure the subject's erotic fantasy experiences. EROS contains two subscales: (1) a gynoerotic scale eliciting fantasies with women as the sexual object; and

(2) an androerotic scale eliciting fantasies with men as the sexual object (see Methods section and Appendix A).

The results of Storms' (1980) study did not support the hypotheses "that homosexual men are less masculine and/or more feminine and that homosexual women are more masculine and/or less feminine than their heterosexual counterparts" (p. 786). These were hypotheses based on Freudian theory which postulated that sex-role identity had a direct effect on sexual orientation (e.g., sexual attraction toward women was associated with a masculine sex role orientation). In terms of sexual fantasy several findings were significant: "(1) homosexuals have more fantasies about their own sex and fewer fantasies about the opposite sex than heterosexuals; (2) homosexual men reported significantly more androerotic fantasy and less gynoerotic fantasy than heterosexual men; (3) homosexual women reported significantly more gynoerotic fantasy and less androerotic fantasy than heterosexual women did; (4) homosexual men and women reported higher levels of fantasy about the opposite sex than heterosexuals reported about the same sex" (Storms, 1980, p. 788).

Storms (1980) also proposed reconceptualizing Kinsey's (1948) uni-dimensional model of sexual orientation into a two-dimensional model where an individual's homoerotic (homosexual) and heteroerotic (heterosexual) are "separate, orthogonal erotic dimensions rather than opposite extremes of a single, bipolar dimension." Along with the above results, the two-dimensional model predicts that "bisexuals will report as much heteroerotic fantasy as heterosexuals and as much homoerotic fantasy as homosexuals" (p. 786). The hypothesis was supported in that for same-sex fantasies, bisexuals scored higher than heterosexuals and were

indistinguishable from homosexuals. For opposite-sex fantasies, bisexuals were identical to heterosexuals and higher than homosexuals. In summation bisexuals scored high on both the gynoerotic (female object) and androerotic (male object) scales. The implications of this study are that sex-role identity is not a good predictor of sexual preference or of sex fantasy patterns, which tend to confirm the results of Bernardi (1977) and Pape (1980). Erotic orientation, on the other hand, appears to be a good predictor of the level of sex fantasy involving homoerotic and heteroerotic content within the homosexual and heterosexual populations. In conjunction with the above conclusions, several studies reflect the strong influence of gender in the fantasy content of individuals (i.e., Abramson & Mosher, 1979; Bernardi, 1977; Carlson & Coleman, 1977; Gelles, 1975; Mednick, 1977; Pape, 1980). This leads to the possibility that gender may override sexual preference in influencing some of the content of an individual's sexual fantasies.

In a massive study of male and female homosexual lifestyles, Jay and Young (1979) collected data through questionnaires sent out by mail and also recruited subjects through gay organizations, periodicals, and individuals. The demographic data on the subjects are as follows: (1) the age of the respondents ranged from 14 to 81 years; (2) the subjects were from all 50 of the United States and Canada; (3) all of the major ethnic or racial groups were represented (e.g., Black, Oriental, Spanish American, American Indian, Caucasian); (4) all religious affiliations were represented; (5) all educational levels were represented (e.g., grade school through graduate degree). A total of 4,329 homosexual males (GM) and 962 homosexual females (GF) participated in the survey.

In response to items concerning the sexual fantasies of the GMs, the following results were obtained: (1) 82% of the respondents had fantasized during sex with a partner at "least once" and 47% did so "somewhat frequently"; (2) the GMs were divided about their feelings toward fantasy with a sex partner, with 56% expressing positive feelings and 17% expressing negative feelings; (3) fantasy during masturbation was utilized "at least once" by 98% of the GMs and 92% reported fantasizing "somewhat frequently" during masturbation; and (4) an overwhelming majority of the GM respondents (91%) felt positive about fantasizing while masturbating. The fantasy categories of the respondents included recalling past experiences, extending a nonsexual real experience into a sexual one, imagining sex with celebrities and pornography stars, memories of boyhood loves, special settings, body parts, group sex, incest, dominance and submission (including rape and sadomasochistic activities) and various uncatalogued themes. Unfortunately Jay and Young (1979) do not provide any indication of the frequency with which each fantasy theme is used by the GMs in the sample.

The GF respondents reported the following incidence rates of, and attitudes toward, erotic fantasy: (1) fantasy was used during sex with a partner "at least once" by 84% of the GFs and 41% fantasized "somewhat frequently" during sexual activity; (2) the GFs were also divided about their attitudes toward fantasy during sex with 56% feeling positive and 21% feeling negative about it; (3) concerning the use of fantasy during masturbation, 92% of the GFs had used it "at least once" and 77% used it "somewhat frequently"; and (4) a large proportion of the respondents (86%) felt positive about fantasy during masturbation. Fantasy theme

categories for the GFs included: celebrities; current, past and "future" lovers; observation of others having sex, sadomasochistic and rape fantasies; exhibitionistic fantasies, fantasies about sex with men and other miscellaneous fantasies.

It appears from the above data that a high percentage of gay individuals fantasize during masturbation and feel positive about it. A little less than half of the gay respondents fantasize during sex with a partner and feel positive about it. The individuals who do not report fantasies or feel negative about their use remain a mystery, since there is no way to determine why they abstain or feel the way that they do.

Sexual fantasies can be considered one type of indicator of the meaning of sexual experience. The content of the various themes can be related to sexual scripts (Gagnon & Simon, 1973), reflections of repressed desires (Hawkins, 1974), self-concept (Klinger, 1971), dominance-submission (Hollender, 1963), sex guilt (Moreault & Follingstad, 1978), adaptation (Hariton & Singer, 1974), violence (Gelles, 1975), and sexual activity preferences (Giambra & Martin, 1977; Jay & Young, 1979). However, this is an indirect method that is subject to misinterpretation. A review of the literature pertaining to the meaning of sexual experience is presented in the next section.

Research and Theory on the Meaning of Heterosexual Sexual Experience

The interpersonal meaning of sexual experience for heterosexual individuals can often be inferred from research on the different aspects of human sexuality. One source of information is the research on attitudes toward sexuality. Farley, Nelson, Knight, and Garcia-Colberg (1977)

investigated the influence of politics and personality on the sexual attitudes and behavior of 100 male and 100 female college students. A factor analysis of the data was performed and resulted in emergence of three sexuality factors for the female subjects: (1) "a 'sick' factor, 'consisting of sexual maladjustment and frustration, neurotic conflict over sex, loss of sex controls, and sexual psychopathy'; (2) a 'Victorian' factor, consisting of sexual repression, sexual frigidity, and low sex drive and interest; (3) a homosexuality factor" (p. 115). The male data also resulted in three factors related to sexuality: (1) "a 'sick' factor, consisting of sexual maladjustment and frustration, neurotic conflict over sex, loss of sex controls and lack of sex role confidence; (2) an 'unrepressed heterosexual experience seeking factor', consisting of high sex drive and interest, freedom from repressive attitudes, and experience seeking, disinhibition, and boredom susceptibility; (3) an 'ambivalent homosexual extravert factor', consisting of homosexual tendency, lack of sex-role confidence; sexual maladjustment and frustration, and extraversion" (p. 116). Both males and females had a "stimulation-seeking" factor which includes sensation seeking, thrill and adventure seeking and experience seeking, achievement motivation, extraversion-introversion, and political orientation had little or no effect on sexuality. The attitudes toward sexuality, of these subjects, ranged from maladjusted (e.g., sick factor) to heterosexual experience seeking.

Other studies on sexual attitudes include Kelly's (1978) proposed theory of human sexuality, based on sexual attitudes and behaviors. Unfortunately the author does not address the meaning of sexual experience, only the issue of whether sex is enjoyable to the participants. A

complex model of premarital sexual attitudes and behaviors is presented by Hornick (1978), which includes demographic, family, peer group, psychological, attitudinal, and behavioral variables. This study, however, also omits the meaning of sexual experience. Intervention strategies have also been investigated to determine whether they produce changes in sexual attitudes (e.g., Clement & Pfafflen, 1980; Dearth & Cassell, 1976; Story, 1979; Zuckerman, Tushup, & Finner, 1976). An attempt to reverse the interpersonal processes that contribute to the existence of sexual dysfunctions is presented by Kaufman and Krupka (1973). These processes include (1) the early deprivation of the need for affection, which results in the sexualization of the need for intimacy and confusion between sexual and affectional needs. Thus an individual may engage in sex when the real need is for closeness and warmth; (2) permission and guilt are interrelated in that parents do not usually give clear permission for their children to seek out sexual gratification. This is especially important in terms of guilt due to the "forbidden" nature of sexuality and sexual repression; (3) power struggles involve the battle over "being right" or "winning" and can override closeness in the sexuality of a relationship; (4) hostility can be translated into "impotence, avoidance of sex, or lack of orgasmic response as a way of punishing or getting even" (p. 461) with one's partner; (5) individuals' expectations of themselves, or the perceived expectations of their partners, can lead to debilitating anxiety. This parallels performance anxiety (e.g., Masters & Johnson, 1970); (6) a related phenomenon is the individual's need to feel adequate and his/her fear of potency. Inorgasmic responses in females can lead to male

conflicts in this area. Kaufman and Krupka (1973) believe that group therapy can help individuals to "integrate their sexuality into the remainder of their personal experience" (p. 463).

Walfish and Myerson (1980) studied the relationship between sex-role identity and attitudes toward sexuality. The authors found that males were more comfortable than females in their attitudes toward sexuality; and individuals who adopted an androgynous sex role identity were more comfortable with their sexuality than were individuals with more traditional (e.g., masculine, feminine) sex roles. Thus it appears that androgyny can affect an individual's comfort with his/her sexuality but not the sex fantasy behaviors of an individual (e.g., Bernardi, 1977; Pape, 1980).

In a study of sexual intimacy in dating relationships, Peplau, Rubin, and Hill (1977) found that "sex role playing in which the man encourages intercourse and the woman limits the couples sexual intimacy was common" (p. 86). This coincides with the findings of other authors (e.g., McCormick, 1979; LaPlante, McCormick, & Brannigan, 1980) and implies that males are the aggressive sexual strategists while females are the defensive sexual strategists. Love was not found to be more closely associated with sexual satisfaction for females versus males as had been hypothesized. Peplau et al. (1977) sum up the function of sex role playing by stating,

In essence, our argument is that sexual role playing provides dating partners with a common standard to use in interpreting behavior and making inferences about a person's motives and dispositions. While some aspects of sexual role playing can be modified—how quickly the game is played, with how many different partners it is repeated, at what age the game first

began—the basic form remains unchanged. A consequence is that male-female sex differences in sexual behavior are perpetuated despite changing attitudes about the value of traditional roles. (p. 107)

The sex practices and beliefs of male college students were viewed in terms of the changes occurring over 30 years by Finger (1975). He found that (1) the prevalence estimates of a particular type of behavior tend to reflect the respondent's own sexual history; (2) the justifications for premarital sexual activity changed from the acquisition of knowledge and skill (1943-44 sample) to insuring future marital compatibility and questioning the postponement of an enjoyable activity (1969-73 sample); (3) the justifications for abstinence involving moral or religious grounds (1943-44 sample) declined dramatically with only a few subjects citing a weakened commitment and emotional damage as reasons for self restraint (1969-73 sample). Finger (1975) sums up his study by stating that, "the basis and personal meaning of patterns of sexual behavior might be clarified if future investigators were to request not only expression of the subject's own attitude toward a given practice and his estimate of its prevalence in the reference group, but also his perception of the degree of approval by members of that group" (p. 315). Apparently the author perceives approval as directly influencing the meaning of an individual's sexuality.

A concept in direct opposition to approval of sexual conduct is sex guilt. The ability to break guilt down into subcomponents such as sex guilt was addressed by Mosher (1968). The relationships among moral reasoning, sex guilt, and premarital sex were studied by D'Augelli and Cross (1975) as well as other authors (Gerrard, 1980; Mercer & Kohn,

1979). In a study of sex guilt and the sexual behavior sequence, Kutner (1971) found that sex guilt is negatively correlated with sexual desire, responsiveness, orgasm frequency, orgasm ease, and arousal for female subjects. He hypothesizes that different phases of the sexual behavior sequence (e.g., motivation, instrumental act, goal response) may be susceptible to sex guilt for any particular individual and can lead to different effects (e.g., frustration) upon his/her sexual activity. Sex guilt is related to morality and therefore to the meaning of sexual experience.

A final study related to sexual attitudes involves Pietropinto and Simenauer's (1977) survey of male sexuality. The results indicate that (1) When asked how they felt about sex, 68% of the males indicated that sex was important, but not the most important pleasure, while 19.8% said it was the most important pleasure and 11.4% indicated it was only important as a means of expressing love. Apparently only about one-fifth of the males rate sex as the top pleasure, contradicting the stereotype that "sex is all men are after." (2) When asked how they thought women felt about sex, most men expressed the belief that women are as interested in sex as men (i.e., for the inherent pleasure of it), while a minority thought women enjoyed sex only if love was involved. This finding reflects Peplau et al.'s (1977) finding that women do not tie sex to sexual satisfaction any more than men do. (3) Asked when they felt most manly, most men answered in terms of having intercourse with women and feeling that they have satisfied their partners. This finding supports Peplau et al.'s (1977) finding of sex role playing. (4) An overwhelming majority of the men (98%) felt that it was important for the woman to

have an orgasm during sexual intercourse and over half would become self-critical if this were not to occur. This finding has implications for performance anxiety within men concerning sexuality (e.g., Masters & Johnson, 1970). (5) A related finding involved situations in which the man was so "turned-off" that he could not complete the sex act. A majority of the men (45.6%) listed a woman that seems unresponsive, followed by recent quarreling (18.2%) and a physically unattractive woman (12.5%). Unresponsiveness in the woman also accounted for what irritated men most during sex (60.1%) and what was the most unpleasant aspect of sex (58.5%). Female responsiveness has a lot of "meaning" for men in terms of sexual adequacy, satisfaction and arousal. (6) When asked how they felt after a climax, 45.2% indicated "contentment," 23.9% stated "very loving," and 15.9% expressed being "exhilarated/high." This finding indicates a high proportion of positive feeling among a high proportion of the men after orgasm, connoting a pleasurable meaning to orgasm.

The above studies highlight the effect of sexual attitudes on sexual behavior and, indirectly, on the meaning of sexual experience. Negative attitudes serve to inhibit sexuality and/or leave the individual with negative feelings about any sexual experience. Positive attitudes seem to lead to expression of sexual behavior and positive feelings about sexual experiences. An individual may thus have a loving, intimate meaning to his/her sexuality or a guilt-ridden, immoral meaning for sexual experience.

A study on positive sexual experiences was conducted by Schildmyer (1977) using the reports of college students and community organization

members (N=257). The author identified variables related to a positive sexual experience. The majority of the subjects listed more psychological versus physical variables, with the quality of the relationship between the partners emerging as the primary factor. Meaning is a cognitive-psychological concept which can, and often does, involve affective/emotional correlates. Meaning is more reflective of psychological processes and seems to be more of a determinant of the expression of sexual behaviors rather than a result of physical sensations.

The sex differences of psychosexual stimulation were investigated by Sigusch, Schmidt, Reinfeld, and Widemann-Sutor (1970). Slide presentations of sexual content were used as stimuli in order to elicit ratings of sexual arousal and favorableness-unfavorableness from the 50 male and 50 female subjects. The results indicate that women tend to react less favorably and report less arousal when viewing sexually explicit slides than men do, but judged slides of romantic content more favorably and equally arousing, when compared to the men. The authors conclude,

Contrary to the sex-specific differences evident in emotional reactions, there do not seem to be significant differences with regard to the sexual-physiological reactions and the sexual behavior after the experiment. Women reported, almost as often as men, physiological reactions in the genital area and activation of sexual behavior after the experiment.
(p. 22)

These findings imply that women report less arousal while evidencing physiological arousal indices, as if they were not "supposed" to get excited over erotic pictures, while men were open to their arousal.

Hessellund (1971) looked at how young men and woman felt about their first coital experience. He found that (1) a majority of the

females (81.2%) had a negative reaction to their first coition compared to less than a third (27.8%) of the men; (2) permissive attitudes (and parents) do not have an obvious connection with an individual's reaction to, and evaluation of, a first sexual experience. This finding contradicts the importance of parental permission in sexual adjustment as proposed by Kaufman and Krupka (1973); (3) men tended to emphasize the technical aspects of the coital experience when compared to women and were the only subjects to mention that the sexual relationship affected their self-image. The author concluded that "there is a great difference in the meaning of sex for young men and women" (p. 272). Travis and Offir (1977) attribute the sex differences between men and women to the different meanings that they attribute to the sexual act. To quote the authors, "Women, more often than men, use sex to get love; men use love to get sex" (p. 68). In a similar fashion, Morris (1978) postulates that women have a stronger commitment to the relational aspects of sex, while males focus on its recreational aspects.

Personality variables also impact the meaning of sexual experience. Eysenck (1971b) found that males were "more impersonal, aggressive, more easily aroused, more excitable, more hedonistic, and less influenced by traditional concepts of love and faithfulness" (p. 87) than are women. He also found that extroverts had earlier and more varied sexual experiences than did introverts (Eysenck, 1971a). Barclay (1971) found that increases in sex motivation and aggression motivation were related to sexual arousal. The failure to consider the subjective meaning of sexual acts, according to Libby and Straus (1980), has resulted in conflicting results about the relationship of sex and aggression. They

proposed two meanings for sexual activity: "(1) dominant sex, where one (traditionally man) competes for the sexual favors of a given person, and (2) affectionate sex, which is loving, caring sex, usually associated with women" (p. 137). A questionnaire survey of 190 college students provided the following results: (1) subjects high in interpersonally warm sex were low in aggression and violence of an interpersonal nature, but not on large-scale, impersonal acts of aggression and violence (e.g., war, riot control); (2) that this relationship applies primarily to males; and (3) interpersonally warm sex is available only to those males who "break out of stereotypes of sexuality and for whom the meaning of sex is an act of warmth and human bonding" (Libby & Straus, 1980, p. 145).

The reasons for having sexual relations were investigated by Nelson (1978), through the use of an instrument listing 56 reasons for sexual activity, with a 4-point rating scale (e.g., "not important at all" to "very important"). The results of a factor analysis were five factors, including (1) pleasurable stimulation, (2) conformity-acceptance, (3) personal love and affection, (4) power, and (5) recognition-competition. Apperson (1974) had derived four similar categories, which are, respectively (from [2] through [5] above): deference, affiliation, aggression, and dominance.

Grater and Downing (currently under review) selected five dimensions of the meaning of sexual experience (i.e., morality, affiliation, pleasure, achievement, dominance). They also selected 476 adjectives and asked 302 single college students to rate them according to how well the adjectives described the subject's personal meaning of sexual experience, with "yes," "no," or "maybe" as response categories. Trained judges were

used to assign adjectives to the dimension that they represented, with a requirement that two of the three judges agree on each assignment. The authors hypothesized that males would describe the meaning of their sexuality in terms of pleasure, dominance, and achievement, while the females were expected to use words clustering around morality and affiliation. Measures of sexual experience and sex role (Bem, 1974) were also collected. The results were supportive of the hypothesis that males would use more achievement adjectives and that females would use more affiliation adjectives. The other differences were not supported. Sexually experienced subjects used more achievement adjectives, whereas inexperienced subjects had more attributions of morality. Grater and Downing concluded that further empirical confirmation is needed concerning whether the adjectives are indicative of the dimensions of meaning. The Meaning of Sexual Experience Questionnaire—II (MOSE—II) with 16 adjectives for each of the five dimensions was developed as a result of this study.

An extension of the above study was conducted by Bernstein (1982). In an effort to develop an instrument to assess the interpersonal meanings of sexual experience, the author administered the 84 adjectives identified by Grater and Downing (currently under review) to 256 students. A 7-point rating scale, from "never or almost never" to "always or almost always", was used for each item, with the subjects indicating whether each adjective was descriptive of the meaning of their sexual experience. Several factor analyses were conducted on the data from the MOSE—II and a new list of adjectives was prepared by the author, using the retained items from the old form and some new ones that were

judged as fitting the emerging factors. A new questionnaire, the Meaning of Sexual Experience Questionnaire—III (MOSE—III), including 70 adjectives (see Appendix C) with a 7-point rating scale from "not at all descriptive" to "completely descriptive," was developed by the author.

The MOSE—III was then administered to 326 students and several factor analyses were run, resulting in the emergence of five factors, with 54 descriptive adjectives out of the original 70. The five factors include (1) affiliation which includes these 11 adjectives, "caring," "fond," "loving," and "affectionate" (i.e., emotional tone), "gentle," "warm," and "kind" (i.e., physical interaction), "intimate," "trusting," and "mature" (i.e., safety and respect for the other person); (2) inadequate/undesirable contains 16 adjectives including "distant," "resentful," "flat," "disagreeable" (i.e., emotional tone), "futile," "inhibited," "awkward," "timid," "frigid," "inadequate," and "inept" (i.e., physical interaction), "infantile," "distrustful," "remote," "evasive," and "undesirable" (i.e., anxiety and mistrust of self or other person); (3) achievement with 11 adjectives including "successful," "capable" (i.e., achievement), "victorious," "mighty," "winning" (i.e., dominance), "daring," "imaginative," "inventive," "determined," "outgoing," "assertive" (i.e., creative and persevering strategy); (4) moral including nine adjectives connoting a reserved meaning of sexual experience (e.g., "proper," "moral," "clean," "pure," "dignified," "virtuous," "correct," "righteous," "honorable"); (5) erotic dominance contains seven adjectives including "hot," "titillating," "erotic," "ecstatic" (i.e., highly sensual, emotional tone), "forceful," "demanding," "aggressive" (i.e., physical interaction and dominance).

Bernstein (1982) compared the sex differences on the MOSE—III (see Table 3) using 124 male and 202 female subjects and found that (1) the males' average factor scores were significantly higher than the females' on achievement and erotic dominance; (2) females scored significantly higher on the affiliation and moral categories; and (3) no significant differences were found on the inadequate/undesirable dimension. The significant male and female differences tend to support the findings of several previous studies (e.g., McCormick, 1979; LePlante et al., 1980; Peplau et al., 1977). The MOSE—III will be used in this study to compare the meaning of sexuality for heterosexual and homosexual males.

A brief review of the theories concerning the interpersonal meaning of sexual experience will help to provide a context in which to interpret the results of this study. The functions of sexual behavior present one option in theorizing about the meaning of sexual experience. Wrightsman (1977) states that sexual behavior is "fundamentally social in that it has a symbolic value, making it capable of fulfilling many other desires and needs" (p. 178). He lists the following aspects of sexuality (1) it helps to form our overall impressions of others (e.g., "healthy," "deviant"); (2) it can lead to crippling feelings such as guilt or shame or positive feelings such as fulfillment, increased self-confidence and some of the deepest human emotions; (3) it can be used in an aggressive (e.g., rape), pathological (e.g., sexual psychopath), or utilitarian (e.g., for material or social gains) fashion; (4) it is a way of proving one's masculinity or femininity (e.g., ego); and (5) it can be used for recreation or reproduction.

TABLE 3
SEX DIFFERENCES FOR MOSE FACTOR ANALYSIS SAMPLE

Factor	Sex	Mean	t-Statistic	Standard Deviation	Minimum	Maximum
Affiliation	Male	64.6	-4.09**	8.8	27	77
	Female	68.4		7.8	37	77
Inadequate/ Undesirable	Male	38.3	0.21	10.0	16	70
	Female	38.0		12.7	16	78
Achievement	Male	53.9	2.39*	9.7	31	76
	Female	51.0		10.9	19	72
Moral	Male	40.8	-1.75	9.5	10	57
	Female	42.8		10.4	11	63
Erotic Dominance	Male	34.0	3.22**	5.7	21	48
	Female	31.7		6.3	14	48

* $\frac{p}{p} < .05$
 ** $\frac{p}{p} < .001$

NOTE: From "The Formulation of an Instrument to Assess Interpersonal Meaning of Sexual Experience" by D. Bernstein, Doctoral Dissertation, University of Florida, 1982.

A similar approach was taken by Wilson, Strong, Robbins, and Johns (1980) in listing the uses of sexual intercourse. The authors state that,

Sexual intercourse can be used to: show love, have children, give pleasure, receive pleasure, show tenderness, gain acceptance, show rejection, prove masculinity/femininity, degrade someone, gain revenge, make a commitment, end an argument, degrade yourself, touch or be touched. Sex can be used to

keep a person interested in you, to relieve loneliness, to dominate another, to make yourself or another feel guilty, to relieve physical tension, to express liking or love.
(pp. 333-334)

Marriage, according to the authors, changes sexual motivation from ego gratification to mutual gratification.

The male sex role, according to Pleck (1976), has two fundamental themes, a stress on achievement and suppression of affect. He sees the male role in transition from the traditional dominant male, who "expects women to acknowledge and defer to his authority," to the modern male, who "expects companionship and intimacy in his relationships with women" (p. 157). The changes are not all positive and have led to performance anxiety and the concept of frigidity in order to blame the woman for any lack of sexual satisfaction. Gross (1978) states that "compared to women, men tend not only to focus more on sexuality with cross-sex partners, but also to isolate sex from other aspects of heterosexual relating" (p. 92). Men are socialized to be goal oriented, controlling, aggressive, violent, and power seeking. A similar hypothesis is put forth by Reik (1960), who states that the meaning of sexual experience for men involves a stronger sexual desire, while women have a stronger need for affection in their meaning of sexuality. The author states that "The sexual urge of the male has an aggressive and even sadistic character, and the wish to intrude the female body amounts to a kind of forceful incursion. . ." (p. 118). The above theories all involve some psychoanalytic leanings, especially when it comes to sex being paired with aggression. The psychoanalytic viewpoint is represented in the work of several other authors who state that (1) too much emphasis is being

placed on "achieving physiological-mechanical success" and that healthy sexuality is an indicator of mental health (Gersham, 1978); (2) female "emotionalism" is a mask for "economic dependency" and the male personality is founded in repression of affect and denial of relational needs" (Chodorow, 1976); and (3) healthy sexuality is necessary for psychological health (Reich, 1973).

The concept of sexual scripts has been advanced by Gagnon and Simon (1973). The authors explain:

Our use of the term script with reference to the sexual has two major dimensions. One deals with the external, the interpersonal—the script as the organization of mutually shared conventions that allows two or more actors to participate in a complex act involving mutual dependence. The second deals with the internal, the intrapsychic, the motivational elements that produce arousal or at least a commitment to the activity.
(p. 20)

Young males, according to Gagnon (1974), are socialized to a male script of male initiation and dominance. A more explicit elucidation of the components of a sexual script is provided by Gagnon (1977), which includes the who, what, when, where, and why of sexual behavior. A list of the reasons for having sex includes having kids, pleasure, lust, fun, passion, love, variety, intimacy, rebellion, degradation, instinct/needs, exploitation, relaxation, achievement, and service. Further work on sexual scripting has been done by several authors (e.g., Mosher, 1980; Schwartz, 1979; Steiner, 1974).

Gecas and Libby (1976) conceptualize sexual experiences through the constructs of symbolic interactionism and hypothesize that sexual symbolism creates sexual experience. The authors ascribe four codes, regarding sexual behavior, in contemporary American society. The codes

include (1) the romantic code which "emphasizes the value of love," (2) "the traditional—religious philosophy views sexual activity outside of marriage as sinful, particularly for women" (p. 37); (3) "the recreational philosophy is concerned with sex primarily as a pleasurable activity" (p. 38); and (4) the utilitarian-preditory code "views sex as a means to some other end, it can be used to gain money (as in prostitution), or power (as in certain types of heterosexual bargaining) or prestige (status in one's peer group)" (p. 38). Slater (1976) comments on the task-oriented nature of American society, with terms like "adequacy" applied to a pleasurable act, and infers that men's value of physical beauty is really a dislike for women. Sex is used for procreation, intimacy, and physical play. According to Comfort (1976), a division between the functions has been created by the inception of contraception. Sex as play "generates its own morality and values" (p. 89), according to Foote (1976). He further states, "exploration of the morals and values which might emerge from a forthright public acceptance of sex as play is obviously a task for extended research" (p. 89).

A list of the psychological dimensions of sexuality for adolescents was proposed by Mitchell (1972). The list includes (1) the need for intimacy, (2) the need to belong (e.g., affiliation), (3) the desire for dominance, (4) the desire for submissiveness, (5) curiosity and competence needs (e.g., achievement), (6) the desire for passion and intensity (e.g., erotic), (7) identification and imitation, and (8) rebelliousness and negative identity (e.g., promiscuity). Schoof-Tams, Schlaegal, and Walczak (1976) developed a cognitive-developmental model of adolescent sexual morality (e.g., 11-16 years of age). They postulate

that the adolescent progresses from a traditional view of sexuality (e.g., sex for procreation) toward a more permissive view (e.g., sex as love and commitment).

The meaning of sexual experience has been approached from several different theoretical and empirical perspectives. A few theories provide some unification of the various aspects concerning sexual meaning, but a comprehensive model that can effectively predict behavior in a consistent manner has not been developed. The meaning of sexuality also appears to change over time, which necessitates a developmental theory in order to account for an individual's progression through sexual maturation. The above literature primarily applies to heterosexuals and a question arises as to what the meaning of sexuality is for homosexuals or, a more acceptable term, gays.

Research and Theory on the Meaning of Homosexual Sexual Experience

There is a paucity of research when it comes to the gay meaning of sexuality. Most of the concepts will have to be inferred from the available data and theories concerning gay sexuality.

The plight of the homosexual in history has been documented by Bullough (1979), who states that,

Terms such as "queer," "fag," "fairy," and "pervert" have been applied to them as individuals, and at various times in history they have been put in asylums, imprisoned, executed, medicated, psychoanalyzed, and ostracized; yet they have continued to exist. Most survived by remaining in the closet—that is, they never publicly proclaimed themselves but sought to mask their sexual preference by living and acting as did their neighbors. (p. 1)

The negative view of homosexuality implies that gay individuals are sick, perverted, unnatural, and a threat to societal values (G. Wienberg, 1973).

Consequently negative meanings involving guilt, shame, fear, anxiety, and inadequacy are possible consequences of same-sex sexual activity.

Kaufman and Krupka (1973) view homosexuality from a deprivation perspective. They state that "typically, males with homosexual concerns have experienced deprivation from their fathers. Many of these individuals never received expressions of tenderness or closeness from their fathers" (p. 459). The authors assert that homosexual behavior is a quest for affection in compensation for lost paternal tenderness. Sexual activity here is seen as misdirected and a surrogate for the need for fatherly affection. In a previously reviewed study, Farley et al. (1977) derived sexuality factors for males and females. A male "ambivalent homosexual extravert" factor consisted of "homosexual tendency, lack of sex role confidence, sexual maladjustment and frustration, and extraversion" (p. 116). This implies inadequacy, frustration, and maladjustment as meanings of gay male sexuality. Finger (1975) noted a decline among males in homosexual experiences over the past 30 years and reports that "the vast majority of students still rate homosexual outlet as the 'most harmful' and the 'most wrong'" (p. 315) sexual activity.

Sex role preference can provide one explanation for homosexual behavior according to Carrier (1977). He used Hookers (1965) definitions so that "the term 'sex roles', when homosexual practices are described, will refer to 'typical sexual performance' only. 'The gender connotations (M-F) of these performances need not then be implicitly assumed.' The term 'gender role' will refer to the 'expected attitudes and behavior that distinguish males from females'" (p. 54). Carrier (1977) investigated the cross-cultural differences among homosexual males and found

that (1) the "insertor-insertee" dichotomy of homosexual behavior is active in the Mexican, Brazilian, Turkish, Greek, and Chicano (Mexican-American) cultures, with the insertor as masculine and the insertee as feminine; (2) lower class homosexual behavior in U.S. prisons involves the aggressor as masculine and nonhomosexual, while the passive partner is viewed as homosexual; (3) female prisoners structure their relationships in terms of marriage and kinship. Thus, male sexuality is based on dominance-submission whereas female sexuality is based on affiliation and commitment.

Tripp (1975) implies that homosexuality can result from male admiration of another male, high aspirations, "idealism," envy or early sexual maturation. He purports that homosexual men are attracted to the sex role characteristics of their own sex, identifying with the masculinity in others. Tripp (1975) states, "In all of their essentials, the sought after rewards of homosexual and heterosexual complementations are identical: the symbolic possession of those attributes of a partner, which, when added to one's own, fill out the illusion of completeness" (p. 93). The meaning of sexuality here involves the search for the fulfillment of missing attributes through one's sex partner. Like many of the works concerning homosexuality, the focus is on males.

Several authors have taken a sociological perspective in their investigation of homosexuality. Sonenschein (1976) looked at male homosexual relationships in terms of permanence and nonpermanence. He describes relationships where a younger "boy" is kept by an older male, transient sexual contacts such as "one night stands," and brief affairs. Sonenschein (1976) identified two major systems in the homosexual

community which have a direct effect on interpersonal relationships (1) the cultural system which was comprised of a series of institutions (e.g., bars, steam baths, parties) where gays can meet temporary or permanent partners; and (2) a social system "which directly involved the structure and behavior of groups and the individuals in them" (p. 150). Both of these systems can be conceptualized as affecting the meaning of sexuality, either directly or indirectly, through their effects on interpersonal relationships.

A cross-cultural study on male homosexuality was conducted by Weinberg and Williams (1974) in an effort to determine the effects of locale on the social and psychological dimensions of homosexuality. The comparisons involved American, Dutch, and Danish gays, and lower versus upper class American homosexuals. The results reflect that (1) greater societal rejection did not lead to greater psychological difficulties among gay men; (2) sexual orientation is not necessarily highly correlated with psychological problems; (3) those gay men who have high involvement in the gay community (vs. those who do not) seem to be less intimidated by the heterosexual world; and (4) there was no general relationship between religious background and lifestyle or psychological problems for homosexual men, except for greater guilt or shame after the first homoerotic experience. The above results tend to refute the deficit models of homosexuality (e.g., Farley et al., 1977; Finger, 1975; Kaufman & Krupka, 1973). It appears that gays may be more similar to heterosexuals than past theories have implied and that the meaning of their sexuality may also be more similar than different.

In addressing the issue of homosexuals as patients, Bell (1976) notes the diversity in the variety of social, psychological, and sexual correlates of homosexual experience. He states, "there are as many different kinds of homosexuals as heterosexuals, and thus it is impossible to predict the nature of any patient's personality, social adjustment, or sexual functioning on the basis of his or her sexual orientation" (p. 202). Humphreys (1976) comments on emerging styles of homosexual manliness. He states that there is a decline in "cruising" (i.e., picking up men for brief sexual contacts) within the gay community due to several factors, such as (1) a trend away from impersonalization; (2) a "virilization" or an increasing emphasis on virility; (3) subcultural diversity; and (4) "radicalization" in terms of the gay rights movement. The meaning of sexuality appears to be shifting from an impersonal, guilt-ridden, effeminate definition to a more virile, masculine and militant identity.

In their study on homosexuals, Masters and Johnson (1979) note that gay couples had a freer flow of verbal and nonverbal communication, between "stimulator and stimulatee," when compared to heterosexual couples. "Information relative to sexual needs, levels of sexual involvement, what pleased or what displeased was usually exchanged openly during sexual activity or discussed without reservation after any specific sexual episode in anticipation of future sexual opportunity" (p. 213). The authors theorize that this openness results from necessity, since there are only two widely popular stimulative approaches in gay sexual activity (e.g., partner manipulation, fellatio/cunnilingus) and those must be refined constantly to

preserve their stimulative value. An equally viable hypothesis might be that societal pressures force gay individuals to keep their sexuality hidden except among themselves, where discussion of their sexuality elicits mutual support and acceptance.

Another study on homosexual relationships, by Peplau (1981), investigates what gays are searching for in interpersonal relationships. A questionnaire was administered to gay men and women (e.g., N=128, N=127) and heterosexual men and women (e.g., N=65 for both) eliciting responses on love, satisfaction in relationships, living arrangements, sexual activities, and commitment to the relationship. The results were as follows: (1) a majority of the lesbians and gay men were not religious (e.g., 63% and 54%, respectively), had a heterosexual relationship in the past (e.g., 80% and 66%, respectively), and had median numbers of past opposite-sex partners which ranged from three to five, respectively; (2) most of the gay sample espoused the equal sharing of responsibilities and power in their relationships, although when role playing existed it was most common among older homosexuals of both sexes, individuals at lower socioeconomic levels, and in men; (3) relationship values clustered around two factors, "dynamic attachment" which "reflects the value placed on having emotionally close and secure relationships" and "desire for personal autonomy" which values major interests outside of the relationship and a supportive group of friends; (4) the heterosexuals evidenced more role playing in their relationships; (5) all four groups had similar priorities for their relationships (e.g., "being able to talk about my most intimate feelings"); (5) sexual exclusivity was more important to heterosexuals than it was to homosexuals; (6) gender differences were

greater than sexual orientation differences, with women viewing emotional expressiveness, egalitarian relationships and similarity in attitudes and political beliefs as more important than did the men; (7) about 61% of the lesbians and 41% of the gay men were involved in permanent relationships; (8) there were no differences between gays and straights in their conceptions of "love"; (9) almost half of the gays were committed to their relationships and expected them to last for at least six months (e.g., 50% of the males and 44% of the lesbians); (10) both gay men and women were satisfied with their sexual relationships; (11) gay men were more likely than heterosexuals or lesbians to have sex with someone other than their partner. The results of Peplau's (1981) study indicate that the meaning of sexuality is similar for heterosexuals and homosexuals. Both value affiliation and closeness in their relationships, but at the same time also emphasize autonomy. The stereotype that gay individuals have short-term, unsatisfactory relationships appears to be in error. An important finding is that gender seems to affect a relationship more than sexual orientation.

Freedman (1975) argues that homosexuals may be healthier than heterosexuals. He states that gay individuals have developed their own values, become more expressive and egalitarian in their relationships, broken out of the standard male-female sex roles, and are more open to variations in their sexual behavior (e.g., group sex for gay males). Peplau's (1981) study appears to confirm some of Freedman's assertions.

Some of the results of Jay and Young's (1979) results have previously been reviewed, but other components of their survey are relevant to the meaning of sexuality. The results indicate that: (1) a little

less than half of the gay men (46%) and women (42%) thought sex was "very important" and most of the rest (e.g., 49% lesbians, 47% gay men) thought it was "somewhat important"; (2) when asked if they put too much importance on sex, 73% of the lesbians and 62% of the gay men said their emphasis was "just right"; (3) concerning others' emphasis on sex, 48% of the gay men and 37% of the GF indicated "too much"; (4) in terms of the importance of emotional involvement with their partner, a majority of the lesbians (86%) and less than half the gay men (47%) responded that it was "very important"; while a majority of both thought it was "somewhat important" (e.g., 97% and 83%, respectively); (5) 56% of the lesbians and 13% of the gay males reported that emotional involvement was always present when they had sex with a partner; (6) to "have you ever been in love?" over 93% of male and female gays indicated "yes"; (7) an overwhelming majority of gays (e.g., over 88%) felt "very positive" about showing affection to "lovers" and "sex partners"; (8) a majority of the lesbians and gay men felt "negative" about the use of masculine/feminine sex-role labels (e.g., 78% and 61%, respectively), and "never" played masculine/feminine sex roles in their relationships (e.g., 59% and 42%, respectively); and (9) in terms of having sex with someone that they just met, 85% of the lesbians indicated that they did so at the most "very infrequently," while only 31% of the gay men responded in a similar fashion. These results tend to approximate the previous findings concerning heterosexuals and the gender differences between males and females.

A Brief Summary and Statement of Theoretical Hypotheses

Since the purpose of this study is to investigate male heterosexual and homosexual differences, only the data on male sexual fantasy and the meaning of sexuality will be briefly summarized.

As previously noted, Storms (1980) hypothesized that gay males (GM) would have more androerotic (i.e., male as sex object) and less gynoerotic (i.e., female as sex object) sexual fantasies when compared to heterosexual males (HM). The reverse was also predicted, HMs would have more gynoerotic and less androerotic fantasies than GMs. Since the object of sexual activity is usually a male for gay individuals, and a female for heterosexual individuals, these hypotheses make common sense. Previous data on sexual activity and sexual fantasy would also lend support to Storms' (1980) assertions (e.g., Jay & Young, 1979; Masters & Johnson, 1979; Pietropinto & Simenauer, 1977). Although they have less gynoerotic fantasies than HMs, gay individuals tend to have had more heterosexual activity than HMs have had homosexual activity (e.g., Kinsey, et al., 1948; Hunt, 1976; Jay & Young, 1979). Gay individuals also have less negative attitudes toward heterosexual sexual activity (Jay & Young, 1979) than HMs have concerning homosexual sexual activity (Finger, 1975) and should be more likely to report cross-sex fantasies than HMs are to report same-sex fantasies.

In the area of sexual activity, several findings have been reported. Both GMs and HMs report a high incidence of at least one episode of masturbation, but GMs report a slightly higher frequency of masturbation (e.g., Hunt, 1976; Jay & Young, 1979). No major differences were found

for the two groups involving fantasy during masturbation (e.g., Jay & Young, 1979; Pape, 1980). In Pape's (1980) study, 84% of the HMs reported having sex with a partner at least once in the past three months. In contrast, 90% of the GMs in Jay and Young's (1979) sample had sex at least once a month. Given the heightened opportunity for sexual activity in the male gay community, it is predictable that the incidence of sex with a partner will be greater for the GMs. Fantasy during sex with a partner was reported in approximately equal frequencies by both GMs (82%) and HMs (79%). There were no data on the frequency or incidence of GM sexual daydreaming and, therefore, a hypothesis concerning any differences in GM and HM erotic daydreaming cannot be formulated at this time.

The data on the incidence and frequency of specific sexual techniques do show differences between the two groups. A majority of the GMs (99.5%) had engaged in oral sex in comparison to two-thirds of the HMs (66%) (e.g., Hunt, 1976; Jay & Young, 1979), and since fellatio is a primary sexual activity in the gay male community (Masters & Johnson), one would expect them to fantasize about this activity more often. In terms of anal intercourse, the two groups also vary widely for incidence, with 91% of the GMs and only 16% of the HMs having engaged in it at least once (Hunt, 1976; Jay & Young, 1979). Since anal intercourse is the only approximation of coitus in the gay male community, there should be a higher rate of fantasizing about it among GMs when compared to HMs.

The above categories involve the "mechanical-anatomical" aspects of sexual activity, that is, the limitations of sexual activity due to physical make-up (e.g., the lack of a vagina in males). Coitus is not

available to GMs and, although anal intercourse is an approximation, they must engage in other varieties of sexual activity (e.g., fellatio, mutual masturbation). Other categories exist for sexual activity and erotic fantasy including choice of partner(s), dominance-submission, choice of setting, various situations (e.g., paying for sex, observing others having sex) and various thought patterns (e.g., recalling past experiences, imaginary lovers). Depending on the theoretical system under consideration, the prediction of the differences or similarities between the sexual fantasies of GMs and HMs will vary.

Masters and Johnson (1979) reported that the most prevalent sexual fantasy for HMs was the replacement of the current sex partner. In Pape's (1980) study, HMs reported thinking about their current partner most often during sex (with that partner), and thinking about sex with a person other than their partner during masturbation and daydreaming. For GMs, idyllic encounters with unknown men was ranked as the fourth most prevalent fantasy since GMs have more opportunities for sex with different partners (Humphreys, 1976), and if fantasy is construed as an indication of longing for unfulfilled sexual desires, then HMs should have more fantasies about different sex partners.

Sex-role disturbances have been postulated as contributing to the development of homosexuality (e.g., Rekers & Lovaas, 1974). The gay male is considered more effeminate, passive, and submissive than the heterosexual male. This line of reasoning would predict that GMs would have fewer fantasies concerning aggressive sexual acts (i.e., forcing someone to have sex) and more passive fantasies (i.e., being forced to have sex with someone) when compared to HMs. Several studies, however,

refute the passive sexual nature of homosexuals (e.g., Harry, 1976-77), and other studies reflect that gender has more of an influence on sex fantasies than does sex-role (e.g., Bernardi, 1977; Pape, 1980; Storms, 1980). Masters and Johnson (1979) report that GMs have aggressive sexual fantasies and that these fantasies contained more violent content than the HM forced-sex fantasies. Since gays reject sex-role stereotypes (Peplau, 1981), they should be more inclined to accept the passive role than HMs who are more concerned with masculinity. Therefore, GMs should have more passive fantasies than HMs, but not fewer aggressive fantasies.

Group sex was the fifth most prevalent sex fantasy reported by both GMs and HMs in Masters and Johnson's (1979) study. Other reports on group sex fantasies for HMs range from 4.5% (Pietropinto & Simenauer) to 37.5% (Hesselland, 1976). Although sex with more than one person was a fantasy category for the GMs in Jay and Young's (1979) study, they gave no indication as to the frequency or incidence of these fantasies. More than one-fourth of the GMs (27%), however, did report engaging in group sex at least "somewhat frequently". Group sex provides the opportunity to observe others having sex. Therefore, if fantasy is conceptualized as a reflection of current concerns (Klinger, 1971), then GMs should fantasize about sex with more than one person more often than HMs, as well as fantasize about observing others during sexual activity.

Masters and Johnson (1979) found that GMs reported more sadomasochistic fantasies (i.e., hurting someone or being hurt by them) with a higher incidence of violence, when compared to HMs. Jay and Young (1979) also cited a high incidence of sadomasochistic fantasies among

their GM sample, but did not give any figures on incidence or frequency. HMs reported very low incidences (2.2%) of sadomasochistic fantasy. Therefore, GMs should have a higher rate of sadomasochistic fantasy when compared to HMs.

Bernstein's (1982) development of five categories for the meaning of sexual experience will allow for a comparison of GM and HM sexual meanings. The factors include (1) affiliation; (2) inadequate/undesirable; (3) achievement; (4) moral; and (5) erotic dominance. Although there has been little direct study of the meaning of sexual experience for gays, some hypotheses can be generated from the available literature.

Given the psychoanalytic interpretation of homosexuality (Bergler, 1956; Fenichel, 1945; Freud, 1962), GMs should reflect more maladjustment in their sexuality and, consequently, they should feel more negatively about their sexual experience. Several authors refute this hypothesis (e.g., Bell, 1976; Churchill, 1967; Hoffman, 1968; G. Weinberg, 1973) and claim that gays are not more maladjusted than heterosexuals. According to the former authors, GMs should view their sexuality as more inadequate/undesirable when compared to HMs, whereas the latter theorists would predict no differences. A reversed prediction should hold for affiliation—GMs should be less affiliative than HMs according to psychoanalytic theory. Peplau's (1981) findings on gay relationships would lead to a prediction of no differences.

In the moral category, differences would be predicted by traditional versus modern views of sexuality. In order to adopt a gay lifestyle an individual must reject the traditional moral values and

develop his own (Freedman, 1975; Peplau, 1981). Therefore, HMs should score higher on morality than the GMs. Since GMs also reject sex-role stereotypes (Freedman, 1975; Peplau, 1981), they should score lower on achievement in the meaning of sexuality when compared to HMs. The erotic dominance category is confusing and contains both erotic and conquest-related variables, therefore no predictions will be made about this category.

The following hypotheses were tested for sexual fantasy:

1. GMs will report androerotic fantasies more often and gynoerotic fantasies less often than HMs.
2. GMs will report gynoerotic fantasies more often than HMs will report androerotic fantasies.
3. GMs will report having sex with a partner more often than HMs.
4. GMs will report having oral sex fantasies more often than HMs.
5. GMs will report having anal intercourse fantasies more often than HMs.
6. HMs will have fantasies about having sex with someone other than their current partner more often than GMs.
7. GMs will have fantasies of being forced to have sex with someone more often than HMs.
8. GMs will have fantasies about having sex with more than one person at a time and observing others having sex more often than HMs.
9. GMs will have fantasies about hurting someone or being hurt by someone more often than HMs.

The following hypotheses were tested for the meaning of sexuality:

1. GMs will report the meaning of their sexuality as inadequate/undesirable more often than HMs.
2. HMs will report the meaning of their sexuality as affiliation oriented more often than GMs.

3. HMs will report the meaning of their sexuality as moral more often than will GMs.
4. HMs will report the meaning of their sexuality as achievement oriented more often than GMs.

A .05 level of significance will be adopted as the criterion of rejection for the null hypothesis (e.g., $H = \text{no differences}$).

CHAPTER II

METHOD

Subjects

The subjects in this study were 32 heterosexual and 32 homosexual male college students. All of the subjects were Caucasian with age ranges of 17 to 26 years ($\bar{X}$ = 19.3 years) for the heterosexuals and 19 to 29 years ($\bar{X}$ = 20.5 years) for the homosexuals. Religious affiliation varied between the heterosexual (HM) and homosexual (GM) subjects as follows: Protestant (28.1% HMs, 18.8% GMs); Catholic (25.0% HMs, 18.8% GMs); Jewish (15.6% HMs, 3.1% GMs); "other" (6.3% HMs, 15.6% GMs); and "none" (25.0% HMs, 43.8% GMs). A majority of the HM subjects (56.3%) reported having a steady sexual partner, whereas a majority of the GM subjects reported not having a steady sexual partner (65.6%). Both groups described their current sexual activity in approximately equal proportions, as follows: "very satisfactory" (HMs 25.0%, GMs 25.0%); "moderately satisfactory" (HMs 43.8%, GMs 40.6%); "mildly satisfactory" (HMs 15.6%, GMs 15.6%); and "unsatisfactory" (15.6% HMs, 18.8% GMs).

Procedure

The HM subjects were recruited from general psychology classes at the University of Florida and the Illinois State University as well as from cooperative housing associations at the University of Texas at Austin. The GM subjects were recruited through campus gay organizations at the Universities of Florida, Texas at Austin, and Illinois State

University. The HM subjects at the University of Florida were administered the EROS, SFQ, and MOSE—III (see Appendices A, B, and C) in a large group. The Illinois State HMs were administered the instruments in small groups of five and some subjects took the instruments home for friends to return via mail. The instruments were delivered to the cooperative housing establishments in Austin, Texas, and picked up, in sealed envelopes, at a later date. A total of 123 instruments were disseminated to HM subjects, with 74 administered to psychology students (who received one hour of research credit) and 49 to be returned via mail or picked up at the cooperative houses (with a return rate of 53.6%).

The instruments were disseminated at campus gay organization meetings in all geographic locations and were returned in self-addressed, stamped envelopes. A total of 125 instruments were given out to the organization members, for themselves and their friends, with a 39.2% return rate.

In order to control for sexual and fantasy activity, only those subjects who indicated that they had engaged in sex with a partner (with fantasy), masturbation with fantasy and sexual daydreaming in the past three months (see Appendix B, SFQ items 7, 8, 32, 33, & 57) were included in this study. Subjects who only partially completed the instruments, were ethnic minorities (3 GMs, 2 HMs), or were older than average (3 GMs, 2 HMs) were also excluded from the study.

Instruments

Erotic Response and Orientation Scale (EROS)

The EROS was developed by Storms (1980) to measure the erotic fantasies of heterosexual and homosexual individuals. The questionnaire contains 16 items, with two subscales of eight basic types of erotic fantasies in each scale (see Appendix A). The "androerotic" scale describes fantasies with men as the sexual object, and the "gynoerotic" scale describes the same fantasies with a female sexual object. Subjects were asked to indicate how often they have had the erotic fantasy in each item during the past year. A Guttman 7-point scale, ranging from "never" (0) to "almost daily" (7), was available for the subject's responses to each item. The scale items for each scale range from "low intensity fantasies (thinking someone is sexually attractive) through moderate intensity fantasies (daydreaming about having sex with someone) to high intensity fantasies (masturbating while fantasizing sex with someone)" (p. 786).

Utilizing a Guttman scalogram, Storms (1980) determined the internal reliability of the scales; coefficients of reproduceability were .93 for the androerotic scale and .92 for the gynoerotic scale. He also determined that the internal validity of the scales, in the sense of coherence and cumulativity, was good (coefficients of scalability were .74 for the androerotic scale and .77 for the gynoerotic scale). A comparison of scalogram values between the total subject sample ($N = 185$) and the heterosexual subjects ($N = 70$) proved to be almost identical, demonstrating consistent reliability across sexual orientation groups.

The Sexual Fantasy Questionnaire (SFQ)

The SFQ was developed by Pape (1980) in order to study the incidence, frequency, variety, and content of sexual fantasies under three conditions (1) sex with a partner, (2) masturbation, and (3) daydreaming (Mednick, 1977). Part I (see Appendix B) elicits the following demographic data: (1) age; (2) ethnic background; (3) religious affiliation; (4) sexual orientation (e.g., Kinsey-type scale ranging from "exclusively heterosexual" to "exclusively homosexual"); (5) availability of current sex partner (e.g., "yes" or "no"); and (6) description of current sexual activity (e.g., 4-point scale ranging from "very satisfactory" to "very unsatisfactory").

Part II is comprised of three sections, which reflect the aforementioned three conditions, with the same 22 sexual fantasy subthemes under each condition. An "other" subtheme was also provided under each condition to allow the subjects to write in and rate any fantasy theme not included within the 22 subthemes. The first two sections (e.g., sex with a partner and masturbation) begin with two filter questions instructing the subject to complete the section only if they have engaged in the required activity and have had sexual fantasies at least "rarely" during that activity. Subjects who have not engaged in the activity, or who have not fantasized during the activity, are instructed to go on to the next section. In the daydreaming section only one filter question inquires about sexual fantasy, since it is presumed that all individuals engage in daydreaming of some sort. Each section inquired about the activities and fantasies over the past three months, with a 6-point scale ranging from "never" (1) to "always" (6) for each subtheme within the

condition under consideration. Both sexual activity questions (e.g., sex with a partner and masturbation) asked how often the subject engaged in the activity, over the past three months, with 10 response categories ranging from "0" (1) to "over 40" (10) times. The three fantasy filter questions asked how often the subject had fantasized, during the activity under consideration (over the past three months), with a 6-point rating scale ranging from "never" (1) to "always" (6).

Two final questions were included at the end of Part II. One question asked about the subject's level of comfort in filling out the SFQ, with a 4-point rating scale ranging from "very comfortable" (1) to "very uncomfortable" (4). Pape (1980) considered this item a "rough" indicator of "willingness to disclose." A final question was open-ended and inquired about the subject's comments concerning the study.

Pape (1980) determined the reliability of the SFQ by computing test-retest correlations (for the 91 initial subjects), after a two-week period, "for the three situational fantasy subscale scores and for the individual theme responses in each of the three situational conditions" (p. 34). In the "sex with a partner" condition, the situational subscale score (i.e., sum of 22 subtheme responses) showed a test-retest correlation which was significant ($p < .001$). The 22 subtheme ratings had test-retest correlations ranging from .50 to .88 and all were significant ($p < .001$) except for the "imagining that you are a prostitute" theme. This item was changed, for this study, to read "imagining that you are being paid to have sex with someone," in order to remove any stigma concerning the word "prostitute." For the masturbation and day-dreaming conditions, the subscale test-retest correlations were .76 and

.78, respectively (both significant at the $p < .001$ level). The individual theme test-retest correlation coefficients ranged from .48 to .95 for the masturbation condition and from .44 to .86 for the daydreaming condition ($p < .001$, for all correlations). Cronbach's (1951) alpha was used to measure the internal consistency scores of the situational subscales and the results were .84 for the "sex with a partner" condition, .84 for the "masturbation" condition, and .85 for the "daydreaming" condition.

The Meaning of Sexual Experience Questionnaire—III (MOSE—III)

The MOSE—III was developed by Bernstein (1982) in order to attempt an assessment of the interpersonal meanings of sexual experience. As previously mentioned, he administered the 84 adjectives (MOSE—II), identified by Grater and Downing (currently under review), which were purported to pertain to the meaning dimensions of morality, affiliation, pleasure, achievement, and dominance, to 255 college students. A 7-point rating scale was used to rate each adjective, in terms of the subject's meaning of sexual experience, ranging from "never or almost never" (1) to "always or almost always" (7). Several factor analyses were performed on the data in order to determine

. . . the most meaningful factors both statistically and conceptually. The criteria levels for maintaining items were factor ratings of at least .40 on one factor and less than .30 on every other factor. In addition, oblique factor rotation was permitted as long as the correlation between factors was not substantially greater than .30 for any two factors. (Bernstein, 1982, p. 34)

A new list of adjectives was then constructed by Bernstein (1982), retaining items from the MOSE—II and generating items that the author judged to be reflective of the emerging factors. The MOSE—III (see

Appendix C) includes 70 adjectives, with a 7-point rating scale ranging from "not at all descriptive" (1) to "completely descriptive" (7) (i.e., of the meaning of the subject's sexual experience). The MOSE—III was administered to 326 college students and several factor analyses were run, utilizing the same criteria levels that were mentioned above for the MOSE—II analysis. A total of five factors emerged from the final analysis, with a total of 54 adjectives, and these factors include: (1) affiliation; (2) inadequate/undesirable; (3) achievement; (4) moral; and (5) erotic dominance. In this case, an orthogonal analysis was run, utilizing the criteria levels mentioned for the MOSE—II, to determine if the factors would obtain with no intercorrelations. None of the adjectives loaded on a different factor from the factor on which they originally loaded in the oblique analysis.

Bernstein (1982) assessed the reliability of the MOSE—III by using Cronbach's (1951) coefficient alpha (e.g., the average of all possible split-half reliability coefficients). A criterion level of .70 was adopted, as per Nunnally's (1978) suggestion. The alpha coefficients for the five factors were as follows: (1) .91 for affiliation; (2) .86 for inadequate/undesirable; (3) .84 for achievement; (4) .85 for moral; and (5) .69 for erotic dominance. Several different approaches were taken in order to assess the validity of the MOSE—III. The 70 adjectives were administered to 67 students, who were asked to categorize the items in terms of "don't understand at all," "have some idea," and "know what it means." Of the 70 words, only two were categorized as "don't understand at all" by more than two students (e.g., "amorous," "titillating"). This precluded definition problems as possible threats

to the validity of the MOSE—III. Content validity, according to Bernstein (1982) was demonstrated by the selection of adjectives along conceptual guidelines and by the successful prediction of three out of the five hypothesized dimensions (e.g., affiliation, morality, and achievement). The other two emergent factors (e.g., inadequate/undesirable and erotic dominance) were seen as "conceptually cohesive" and, therefore, also supportive of content and, partially, construct validity. Nelson's (1978) previously reviewed Sexual Functions Measure (SFM) was utilized to assess the convergent validity of the MOSE—III. A sample of 70 students (i.e., 33 females and 37 males) were administered the SFM and the MOSE—III, with predicted correlations between the following factors on the instruments: (1) "affiliation (MOSE) with personal love and affection" (SFM); (2) "achievement (MOSE) with power, recognition, and competition (SFM)"; and (3) "erotic dominance (MOSE) with pleasurable stimulation (SFM)" (Bernstein, 1982, p. 53). The correlations were significant for gender in some cases, but overall, only weak support for the convergent validity of the MOSE—III was demonstrated.

Statistical Hypotheses

The statistical hypotheses for sexual fantasy are as follows:

1. The GMs will have a significantly higher group mean score on the EROS androerotic scale than the HMs and the HMs will have a significantly higher mean score on the EROS gynoerotic scale than the GMs.
2. The GMs will have a significantly higher group mean score on fantasies about the opposite sex (e.g., items 26, 51, & 75 on the SFQ) than the HMs will have about the same sex.
3. The GMs will have a significantly higher group mean score on sex with a partner (e.g., item 7 on the SFQ) than will the HMs.

4. The GMs will have significantly higher group mean scores on fantasies about oral sex (e.g., items 22, 23, 47, 48, 71, & 72 on the SFQ) than will the HMs.
5. The GMs will have significantly higher group mean scores on fantasies about anal intercourse (e.g., items 29, 54, & 78 on the SFQ) than will the HMs.
6. The GMs will have significantly higher group mean scores on fantasies about replacing their current partner (e.g., items 10, 12, 35, 37, 59, & 62 on the SFQ) than will the HMs.
7. The GMs will have significantly higher group mean scores on fantasies about being overpowered or forced to surrender to someone (e.g., items 13, 38, & 62 on the SFQ) than will the HMs.
8. The GMs will have significantly higher group mean scores on fantasies about having sex with more than one person at a time and observing others having sex (e.g., items 16, 19, 41, 44, 65, & 68 on the SFQ) than will the HMs.
9. The GMs will have significantly higher group mean scores on fantasies about enjoyment of being hurt and of hurting another during a sexual encounter (e.g., items 24, 25, 49, 50, 73, & 74 on the SFQ) than will the HMs.

The statistical hypotheses for the meaning of sexual experience are as follows:

1. The GMs will have significantly higher group mean scores on the inadequate/undesirable factor (e.g., 16 adjectives) of the MOSE—III than will the HMs.
2. The HMs will have significantly higher group mean scores on the affiliation factor (e.g., 11 adjectives) of the MOSE—III than will the GMs.
3. The HMs will have significantly higher group mean scores on the morality factor (e.g., 9 adjectives) of the MOSE—III than will the GMs.
4. The HMs will have significantly higher group mean scores on the achievement factor (e.g., 11 adjectives) of the MOSE—III than will the GMs.

CHAPTER III

RESULTS

Analysis of the Erotic Response and Orientation Scale (EROS)

The EROS (Storms, 1980) contains a gynoerotic (i.e., female as sex object) scale and an androerotic (i.e., male as sex object) scale. Group mean scale scores were computed, for each subject group (i.e., GM, HM), by summing each subject's scale score and dividing by the number of subjects in each group (e.g., $N = 32$). Hypothesis 1 was supported, with GMs ($\bar{X} = 50.1$) scoring significantly higher on the androerotic scale when compared to the HMs ($\bar{X} = 12.7$), $t(62) = -28.26$, $p < .0001$. Conversely, HMs ($\bar{X} = 48.2$) scored significantly higher on the gynoerotic scale when compared to the GMs ($\bar{X} = 22.6$), $t(62) = 12.90$, $p < .0001$. Both of these results are highly significant and serve to add further support to Storms' (1980) hypothesis that GMs have more sex fantasies about men than HMs, and that HMs have more sex fantasies about women when compared to GMs.

Some interesting figures are reflected in the frequencies reported by both groups on selected items of the EROS. In response to "How often have you had a particular desire to have a sexual experience with a man you know", 81.3% of the HMs responded with "0" (never), whereas, only 18.8% of the GMs responded with "0" (never) to a similar question about a woman that they know. When asked about daydreams concerning sex with members of the same sex, 78.1% of the HMs responded with "0", and when

asked the same question about the opposite sex, 25% of the GMs responded with "0" (never). In terms of masturbation fantasies, 87.5% of the HMs had never had a male sex object fantasy, and 53.1% of GMs had never had a female sex object fantasy.

Analysis of the Sexual Fantasy Questionnaire (SFQ)

Analysis of the five filter items (e.g., items 7, 8, 32, 33, 57) and the item on comfort level in filling out the SFQ (e.g., item 81) was accomplished by utilizing Mann-Whitney U Tests. Hypothesis 3 was not supported. There was no significant difference between the frequency reports of sex with a partner for the HMs and GMs. The average number of sexual episodes with a partner, over the past three months, ranged between 6 to 15 for the HMs and from 11 to 20 for the GMs. No prediction was made concerning the frequency of fantasy during sex with a partner, but the frequencies are of interest (see Table 4). Although no prediction was made, there was a significant difference in terms of masturbation frequency ($U(62) = 253, p < .001$), with the GMs masturbatory episodes ranging from 21 to 30 and the HMs ranging from 11 to 20, during the past three months. The frequencies of fantasy during masturbation for both groups are presented in Table 4, with no significant differences. Sexual fantasy during daydreaming also produced no significant differences (see Table 4).

In response to whether they had a "steady sexual partner," 58.3% of the HMs indicated "yes" and 65.6% of the GMs indicated "no." In terms of describing their current sexual activity, both groups were very similar in their responses, which included (1) "very satisfactory"

TABLE 4
PERCENTAGES OF FANTASY DURING SEX WITH A PARTNER,
MASTURBATION, AND DAYDREAMING FOR HMs AND GMS

	Sex with a partner	Mastur- bation	Day- dreaming
<u>HMs</u>			
Never	0.0	0.0	0.0
Rarely	40.6	0.0	12.5
Sometimes	34.4	18.8	40.6
Often	15.6	15.6	28.1
Frequently	6.3	25.0	18.8
Always	3.1	40.6	0.0
<u>GMS</u>			
Never	0.0	0.0	0.0
Rarely	34.4	3.1	12.5
Sometimes	40.6	3.1	53.1
Often	9.4	21.9	15.6
Frequently	6.3	12.5	15.6
Always	9.4	59.4	3.1

(25% for both groups); (2) "moderately satisfactory" (43.8% HMs, 40.6% GMs); (3) "mildly satisfactory" (15.6% for both groups); and (4) "unsatisfactory" (15.6% HMs, 18.8% GMs). Comfort level concerning the questionnaire also had similar responses from both groups, including: (1) "very comfortable" (53.1% HMs, 56.3% GMs); (2) "somewhat comfortable" (28.1% HMs, 25.0% GMs); (3) "somewhat uncomfortable" (18.0% for both groups); and (4) "very uncomfortable" (no responses for either group).

The analysis of the 22 fantasy subthemes, under each of the three conditions, involved several decisions that will be elucidated briefly. Since the independent variable (e.g., sexual orientation) was categorical and since the dependent variables (e.g., 22 subthemes) were continuous, a

MANOVA was chosen as the best statistical analysis for this portion of the study. It would have been possible to perform 22 ANOVAS for each condition, but this procedure would have incurred the risk of "probability pyramiding." As explained by Baggailey (1981) in an example using six comparisons, "If an investigator runs six t tests using the conventional computing procedure and tables and a cut off alpha value of .05, the effective 'experimenter-wise error rate' (Ryan, 1959) will unfortunately be higher than .05" (p. 619). A MANOVA takes into account the correlations among the dependent variables as well as helping to control Type I errors (i.e., rejecting the null hypothesis when it is true). The MANOVA will generate ANOVAS for each of the dependent variables and the analysis could end at this point, with the significant differences being reported. This procedure would have inherent limitations for this study because the relatively small number of subjects and the large number of variables renders the "power" of the statistical test to an unacceptably low level. Nelson and Zaichowsky (1981) state, "Whether or not a significant F-test is obtained, one should also devise some estimate of the magnitude of the effect or the relationship being investigated" (p. 327).

A discriminant analysis will provide an indication of how well each significant dependent variable discriminates between the two groups of male subjects. In this case, the sexual orientations of the subjects become the dependent variables (i.e., categorical) and the specific fantasy theme becomes the independent variable (i.e., continuous). A discriminant score is derived for each factor, in this case it will be a standardized canonical discriminant function. A brief summary of the

above process is provided by Nie, Null, Jenkins, Steinbrenner and Bent (1975):

By averaging the scores for the cases within a particular group [GM or HM], we arrive at the group mean of the respective function [fantasy subtheme]. For a single group, the means of all of the functions are referred to as the group centroid, which is the most typical location of a case from that group in the discriminant function space. A comparison of the group means on each function tells us how far apart the groups are along that dimension. . . . The standardized discriminant function coefficients are of great analytic importance in and of themselves. When the sign is ignored [+ , -], each coefficient represents the relative contribution of its associated value to that function. The sign merely denotes whether the function is making a positive or negative contribution. (p. 443)

In general, the larger the absolute value of the discriminant function, the greater the discriminatory power of the variable in question. Therefore the standard canonical discriminant functions will be used to evaluate the true "significance" of the differences in the reported ANOVAS.

In each condition, the corresponding MANOVA was highly significant (see Table 5). The results were as follows: (1) sex with a partner ($F(22, 41) = 5.03, p < .0001$); (2) masturbation ($F(22, 41) = 8.26, p < .0001$); and (3) daydreaming ($F(22, 41) = 4.89, p < .0001$). These results indicate some highly significant group differences and univariate ANOVAS were computed for all 22 subthemes within each condition. The problem becomes one of determining which ANOVAS are really indicative of significant differences and which are a function of the large number of comparisons within each condition.

In the sex with a partner condition five significant ANOVAS were computed. "Engaging in sexual intercourse" (item 29) was highly significant and supported the fifth hypothesis ($F(1, 62) = 69.92, p < .001$).

TABLE 5
MANOVAS FOR COMPARISONS OF HMs AND GMS
ON THREE CONDITIONS OF SFQ

Condition	N	F	Hypothesis df	Error df	p
Sex with partner	64	5.029	22	41	<.001
Masturbation	64	8.285	22	41	<.001
Daydreaming	64	4.894	22	41	<.001

The GMS ($\bar{X} = 4.19$, $S' = 1.23$) had significantly higher group mean scores than did the HMs ($\bar{X} = 1.97$, $S' = 1.23$). The canonical discriminant function coefficient (CDFC) indicates that this fantasy theme has high discriminatory value between the groups (see Table 6). "Having sex in a different setting" (item 15) was the second significant difference with a relatively high CDFC ($F(1, 62) = 11.30$, $p < .001$), although this difference was not hypothesized. The HM group ($\bar{X} = 3.44$, $S' = 1.24$) had significantly higher group mean scores when compared to the GM group ($\bar{X} = 2.44$, $S' = 1.13$). The final fantasy theme with significant group mean score differences and a relatively high CDFC was "having sex with animals" (item 27), $F(1, 62) = 5.74$, $p < .05$. The HMs had significantly higher group mean scores when compared to the GMS ($\bar{X} = 1.16$, $S' = 0.37$; $\bar{X} = 1.00$, $S' = 0.00$, respectively). A total of five (15.6%) of the HMs ($N = 32$) indicated that they "rarely" had this fantasy. A significant difference ($F(1, 62) = 4.73$, $p < .05$) was found for the "enjoyment of being hurt during a sexual encounter" fantasy (item 24), with the GMS

TABLE 6
ONE-WAY ANOVAS FOR COMPARISONS OF HMs AND GMs ON SEX
WITH A PARTNER CONDITION OF SFQ AND
DISCRIMINANT ANALYSIS FUNCTIONS

Item number	df	Mean square error	F	P value	Canonical Discriminant Function Coefficients ^a
13	1, 62	1.508	4.144	<.05	0.022
15	1, 62	1.415	11.304	<.001	0.499
24	1, 62	0.558	4.733	<.05	0.024
27	1, 62	0.680	5.741	<.05	0.315
29	1, 62	1.126	69.919	<.0001	0.979

^aAbsolute values (i.e., |CDFC|)

($\bar{X}$ = 1.59, S' = 0.98) scoring higher than the HMs ($\bar{X}$ = 1.19, S' = 0.40). Although this finding lends support to hypothesis 9, the CDFC was relatively low and the difference may be due to the large number of observations in this study (see Table 6). A similar finding occurred for the "being overpowered or forced to surrender by someone" fantasy (item 13). The GM group ($\bar{X}$ = 2.50, S' = 1.34) had a significantly higher group mean score when compared to the HM group ($\bar{X}$ = 1.88, S' = 1.10); F (1, 62) = 4.14, p < .05. The CDFC for this difference was relatively low and, although the result tends to support hypothesis 7, any conclusions would be tenuous in nature.

In the masturbation condition six significant ANOVAS resulted from the data analysis (see Table 7). "Engaging in anal intercourse" (item 54)

TABLE 7

ONE-WAY ANOVAS FOR COMPARISONS OF HMs AND GMS ON MASTURBATION
CONDITION AND DISCRIMINANT ANALYSIS FUNCTIONS

Item number	df	Mean square error	F	P value	Canonical Discriminant Function Coefficients ^a
40	1, 62	1.503	6.495	<.05	0.296
43	1, 62	2.261	4.318	<.05	0.088
47	1, 62	1.417	7.452	<.01	0.584
49	1, 62	0.451	11.235	<.001	0.884
50	1, 62	0.280	5.570	<.05	0.418
54	1, 62	1.04	89.266	<.0001	1.059

^aAbsolute values (i.e., |CDFC|)

was highly significant ($F(1, 62) = 89.3, p < .0001$) with the GMs ($\bar{X} = 4.18, S' = 1.12$) having significantly higher group mean scores when compared to the HMs ($\bar{X} = 1.78, S' = 0.91$). Hypothesis 5 was supported again in this condition and the CDFC's relatively high value points to the discrimination power of this fantasy theme. The "enjoyment of being hurt during a sexual encounter" (item 49) was highly significant ($F(1, 62) = 11.24, p < .001$) with GMs scoring significantly higher when compared to the HMs ($\bar{X} = 1.65, S' = 0.90$; $\bar{X} = 1.09, S' = 0.30$, respectively). The CDFC was relatively high and, therefore, hypothesis 9 was partially supported. The GMs ($\bar{X} = 4.06, S' = 1.27$) had significantly higher group mean scores on the "giving oral-genital contact" (item 47) fantasy

($F(1, 62) = 7.45, p < .01$) when compared to the HMs ($\bar{X} = 3.25, S' = 1.11$). Given the relatively high CDFC, this fantasy theme is a good discriminator between groups and lends partial support to hypothesis 4. A significant difference was found on the "enjoyment of hurting another during a sexual encounter" (item 50) fantasy ($F(1, 62) = 5.57, p < .05$). Hypothesis 9 also found support in that the GMs had higher group mean scores on this fantasy theme than did the HMs ($\bar{X} = 1.44, S' = 0.67$; $\bar{X} = 1.13, S' = 0.34$, respectively). The CDFC was relatively high but the level of significance was lower than in the "being hurt" fantasy (i.e., $p < .001$). A non-predicted significant difference, "having sex in a different setting" (item 40), was found ($F(1, 62) = 6.50, p < .05$) when comparing HM ($\bar{X} = 3.41, S' = 1.36$) group mean scores with GM ($\bar{X} = 2.63, S' = 1.07$) scores. The CDFC was relatively moderate but lends credence to the discriminatory power of this fantasy theme. The final significantly different fantasy theme for the masturbation condition was "pretending that you are having sex with an irresistably sexy person" (item 43); $F(1, 61) = 4.32, p < .05$. The GMs ($\bar{X} = 3.88, S' = 1.47$) had significantly higher group mean scores when compared to the HMs ($\bar{X} = 3.09, S' = 1.53$), although the CDFC was relatively low and the difference may be due to chance.

In the daydreaming condition there were four significant ANOVAS (see Table 8). The "engaging in anal intercourse" fantasy theme (item 78) was highly significant for the third time ($F(1, 62) = 59.5, p < .0001$), that is, in each of the conditions. The GMs ($\bar{X} = 3.91, S' = 1.23$) had significantly higher group mean scores when compared to the HM ($\bar{X} = 1.84, S' = 0.88$) group. This finding lends support to hypothesis 5 in that the CDFC was relatively high and the difference was in the predicted direction.

TABLE 8

ONE-WAY ANOVAS FOR COMPARISONS OF HMs AND GMs ON DAYDREAMING
CONDITION AND DISCRIMINANT ANALYSIS FUNCTIONS

Item number	df	Mean square error	F	P value	Canonical Discriminant function Coefficients ^a
71	1, 61	1.618	8.119	<.01	0.139
73	1, 61	0.318	12.557	<.001	0.433
74	1, 61	0.289	9.175	<.01	0.074
78	1, 61	1.144	59.487	<.0001	0.895

^aAbsolute values (e.g., |CDFC|)

The "enjoyment of being hurt during a sexual encounter" (item 73) fantasy was also significant ($F(1, 62) = 12.56, p < .001$), with GMs ($\bar{X} = 1.56, S' = 0.76$) having significantly higher group mean scores than the HMs ($\bar{X} = 1.06, S' = 0.26$). This finding lends partial support for hypothesis 9 and the relatively high CDFC helps to support this fantasy theme's discriminatory ability between the two groups. The opposite fantasy theme, "enjoyment of hurting another during a sexual encounter" (item 74), was also significant ($F(1, 62) = 9.18, p < .01$). GMs ($\bar{X} = 1.47, S' = 0.72$) had significant group mean scores when compared to the HMs ($\bar{X} = 1.06, S' = 0.25$), lending further support to hypothesis 9. The CDFC was relatively low, however, so that this finding may have resulted by chance rather than as an indication of group differences. Hypothesis 4 received partial support in that the "giving oral-genital contact" (item 71)

fantasy theme was significantly different ($F(1, 62) = 8.12, p < .01$) between the two groups. The GMs ($\bar{X} = 4.22, S' = 1.26$) had significantly higher group mean scores than did the HMs ($\bar{X} = 3.31, S' = 1.28$), with a moderately high CDFC. Since the difference was in the predicted direction, the strength of the discriminatory power of this fantasy theme appears to be sound.

The following hypotheses did not receive support in any of the three conditions: (1) GMs did not report significantly higher gynoerotic fantasies when compared to the HMs reports of androerotic fantasies (items 26, 51, and 75) as predicted; (2) HMs did not report significantly higher fantasies about having sex with someone other than their current partner (items 10, 12, 18, 35, 37, 59, 61, and 67) when compared to GMs. The significant finding on item 41, in the masturbation condition, did not provide strong support for this hypothesis (see Table 7) and therefore no claims of support will be made; (3) GMs did not have significantly higher scores on the "group sex" and "observing others having sex" items (i.e., 16, 19, 41, 44, 65 and 68) than did the HMs. The other hypotheses (e.g., 4, 5, 7, and 9) received at least partial support in one condition.

The group differences stated above do not give a clear indication of the most frequent fantasies for each group. The top-ranked fantasies for heterosexual males, in this study, are presented in Table 9. The top-ranked fantasies for homosexual males are presented in Table 10. Unlike previous studies, where no figures were provided for the categories, the means and standard deviations are included within the tables. The reader is reminded that the rating scales for each item are as

follows: "never" (1); "rarely" (2); "sometimes" (3); "often" (4); "frequently" (5); and "always" (6). A mean of 4.22 indicates that a particular fantasy was rated between "often" and "frequently" on the average for a group.

TABLE 9
MOST FREQUENT SEXUAL FANTASY THEMES FOR
HMS IN EACH CONDITION OF SFQ

Sex with a partner	Masturbation	Daydreaming
Thinking about current partner ($\bar{X} = 4.28$, $S' = 1.53$)	Thoughts of someone you know ($\bar{X} = 3.87$, $S' = 1.13$)	Thinking about current partner ($\bar{X} = 3.72$, $S' = 1.14$)
Receiving oral-genital contact ($\bar{X} = 4.09$, $S' = 1.20$)	Receiving oral-genital contact ($\bar{X} = 3.87$, $S' = 1.13$)	Thoughts of someone you know ($\bar{X} = 3.72$, $S' = 1.11$)
Giving oral-genital contact ($\bar{X} = 3.81$, $S' = 1.45$)	Thinking about current partner ($\bar{X} = 3.56$, $S' = 1.39$)	Receiving oral-genital contact ($\bar{X} = 3.65$, $S' = 1.13$)
Having sex in a different setting ($\bar{X} = 3.44$, $S' = 1.24$)	Reliving past sexual experience ($\bar{X} = 3.56$, $S' = 1.32$)	Having sex in a different setting ($\bar{X} = 3.31$, $S' = 1.40$)
Sex with an irresistibly sexy person ($\bar{X} = 2.94$, $S' = 1.24$)	Having sex in a different setting ($\bar{X} = 3.41$, $S' = 1.37$)	Giving oral-genital contact ($\bar{X} = 3.31$, $S' = 1.28$)

TABLE 10
MOST FREQUENT SEXUAL FANTASY THEMES FOR
GMS IN EACH CONDITION OF SFQ

Sex with a partner	Masturbation	Daydreaming
Giving oral-genital contact ($\bar{X} = 4.22$, $S' = 1.70$)	Engaging in anal intercourse ($\bar{X} = 4.19$, $S' = 1.12$)	Giving oral-genital contact ($\bar{X} = 4.22$, $S' = 1.26$)
Receiving oral-genital contact ($\bar{X} = 4.22$, $S' = 1.52$)	Receiving oral-genital contact ($\bar{X} = 4.13$, $S' = 1.10$)	Receiving oral-genital contact ($\bar{X} = 4.16$, $S' = 1.27$)
Engaging in anal intercourse ($\bar{X} = 4.18$, $S' = 1.23$)	Giving oral-genital contact ($\bar{X} = 4.06$, $S' = 1.27$)	Engaging in anal intercourse ($\bar{X} = 3.90$, $S' = 1.28$)
Thinking about current partner ($\bar{X} = 3.88$, $S' = 1.62$)	Thoughts of someone you know ($\bar{X} = 4.00$, $S' = 1.39$)	Thoughts of someone you know ($\bar{X} = 3.81$, $S' = 1.26$)
Thoughts of someone you know ($\bar{X} = 2.75$, $S' = 1.16$)	Sex with an irresistably sexy person ($\bar{X} = 3.88$, $S' = 1.48$)	Sex with an irresistably sexy person ($\bar{X} = 2.03$, $S' = 1.31$)

Analysis of the Meaning of Sexual Experience
Questionnaire—(MOSE—III)

The MOSE—III (Bernstein, 1982) contains five categories relating to the interpersonal meaning of sexuality (i.e., affiliation, inadequate/undesirable, achievement, moral, erotic dominance). The subjects' scores on each category, for each group, were summed and divided by the number of subjects per group ($N = 32$) in order to develop a group mean score. The range of group mean scores varied depending on the number of adjectives in each factor. The rating scale for each adjective ranged

from "not at all descriptive" (1) to "completely descriptive" (7). Group mean scores could range, for each category, from (1) 11 to 77, (2) 16 to 112, (3) 11 to 77, (4) 9 to 63, (5) 7 to 49, respectively. A student's t test was run on each category to examine the differences between groups. The t tests for each factor turned out to be nonsignificant. The means and standard deviations for each factor, within each group, are reported below (1) affiliation (HM, $\bar{X} = 62.1$, $S' = 8.97$; GM, $\bar{X} = 57.8$, $S' = 11.95$), (2) inadequate/undesirable (HM, $\bar{X} = 37.22$, $S' = 14.54$; GM, $\bar{X} = 35.19$, $S' = 15.50$), (3) achievement (HM, $\bar{X} = 37.28$, $S' = 14.54$; GM, $\bar{X} = 35.19$, $S' = 15.50$), (4) moral (HM, $\bar{X} = 46.91$, $S' = 10.43$; GM, $\bar{X} = 48.16$, $S' = 9.82$), and (5) erotic dominance (HM, $\bar{X} = 32.16$, $S' = 6.45$; GM, $\bar{X} = 34.00$, $S' = 6.15$). The implications of not finding support for any of the hypotheses will be discussed in the next chapter.

CHAPTER IV

DISCUSSION

Sexual Fantasy

The intent of this study was to investigate the differences and similarities between heterosexual male (HM) and homosexual male (GM) sexual fantasy. The hypothesis that GMs would have more erotic fantasies about men and that HMs would have more erotic fantasies about women was supported at the $p < .0001$ level of significance. This finding serves to confirm Storms' (1980) contention that "sexual orientation relates to a person's erotic fantasies" (p. 789) versus their sex role orientation. It also confirms the observations of Kinsey et al. (1948) and Masters and Johnson (1979) that GM subjects reported higher levels of homoerotic fantasy than did the HM subjects. Support can also be extended to Storms' (1980) theory from previous research on sex-role orientation and sexual fantasy (Bernardi, 1977; Pape, 1980) where sex-role identity did not help in predicting the content of sexual fantasy.

The hypothesis that GMs would report gynoerotic fantasies more often than HMs would report androerotic fantasies was supported in Storms' (1980) study. Since he found this difference utilizing cross-scale comparisons and indicated the possibility of response consistency on the EROS, an item on the SFQ was employed, in this study, to test the hypothesis. The item, "sexual activity with a member of your own

sex (or opposite sex if you are gay)," was one of the 22 subthemes under each condition. No significant differences were found between the groups in any condition.

As previously reported, on the EROS more HMs (81.3%) indicated that they had "never" had a desire to have sex with a man that they knew in comparison to the GMs (18.8%) responses to a similar item about a woman that they knew. Differences were also noted in terms of the androerotic fantasies for the HM group and for the gynoerotic fantasies of the GM group, during daydreaming (78.1% and 25%, respectively) and masturbation (87.5% and 53.1%, respectively). However, on the SFQ items the means and standard deviations concerning androerotic fantasies for HMs and gynoerotic fantasies for the GMs, in each condition, were as follows: (1) sex with a partner (HM, $\bar{X} = 1.34$, $S' = 0.97$; GM, $\bar{X} = 1.53$, $S' = 1.02$); (2) masturbation (HM, $\bar{X} = 1.47$, $S' = 1.14$; GM, $\bar{X} = 1.75$, $S' = 0.72$); and (3) daydreaming (HM, $\bar{X} = 1.50$, $S' = 1.02$; GM, $\bar{X} = 1.84$, $S' = 1.02$). The different response scales for the EROS and the SFQ could account for the significant differences on one instrument but not on the other (e.g., "0" to "daily" on EROS and "never" to "always" on the SFQ). The EROS also asked for fantasies over the past 12 months, while the SFQ only asked for fantasies over the past three months. The EROS asks about similar fantasies concerning men and women, whereas the SFQ inquires about 22 different fantasy themes. It is difficult to determine whether the differing results are a function of the instruments or of the sample in this study. Therefore, no firm conclusions can be formulated.

The hypothesis that GMs would report higher frequencies of sex with a partner when compared to HMs was not supported. One of the stereotypes

concerning GMs is that they are more sexually active than their HM counterparts. The heightened opportunity for sexual activity in the gay male community has been addressed by Humphreys (1976). Apparently when sex with a partner is controlled for (e.g., all subjects had sex with a partner at least once in the past three months), the difference between the two groups is nonsignificant. The GMs did report having "a steady sexual partner" less often (34.4%) than did the HMs (58.3%), but this may reflect the conservative environment in which the midwestern portion of the sample live. The Illinois State University subjects live in an environment where homosexuality is frowned upon and, consequently, most gays are in the "closet." This makes the identification of other gays difficult and may lead to a limitation on the formation of "steady" relationships.

A significant difference was found in terms of the frequency of masturbation. The GMs reported masturbation more often (21 to 30 times in the past three months) than did the HMs (11 to 20 times in the past three months). This finding may reflect the fact that GMs have had to refute the social taboos concerning their sexuality in general, and therefore they have refuted the masturbation taboo in particular. The lower incidence of a steady sexual partner in the GM group could also help to account for this difference. Apparently the difference in masturbation frequency between GMs (Jay & Young, 1979) and HMs (Hunt, 1976) in previous studies is not as slight among these two groups of subjects.

No significant differences were found in the frequency of fantasy on any of the three conditions in the SFQ (see Table 4). Since the

incidence of fantasy was controlled for by including only those subjects who had fantasies at least "rarely" in all three conditions, the application of these results is limited to HMs and GMs who initially admit to fantasizing. Whether sexual fantasy is viewed as an escape mechanism (Hollender, 1963), repressed desires (Sullivan, 1976), a sexual script (Gagnon & Simon, 1973), a tool for enhancing sexual arousal (Campagna, 1976), play-like stimulation (Carlson & Coleman, 1977), or a reflection of one's self-concept (Klinger, 1971), there appear to be no significant differences in the frequency with which the two groups engage in sexual fantasy.

Several differences were noted in the sexual fantasies that involve the "mechanical-anatomical" aspects of sexual activity. GMs are limited in the types of sexual activities that they can engage in due to their physical make-up (e.g., the lack of a vagina in males). Fellatio and partner manipulation were identified as the two most popular sexual activities for GMs by Masters and Johnson (1979). Since anal intercourse is the only coital approximation available to GMs, one would expect them to fantasize about this activity more often than HMs, who have coitus as a sexual activity option. Significant differences were found, across all three conditions of the SFQ, between the two groups, for this fantasy category. This serves to confirm the differences that were noted in previous research on the sexual activity categories of GMs (Jay & Young, 1979) and HMs (Hunt, 1976). Significant differences were also found in terms of oral-genital contact fantasies. The GMs had significantly higher scores on "giving oral-genital contact" fantasies when compared to the HMs, in the masturbation and daydreaming conditions.

The groups did not differ significantly on the "receiving oral-genital contact" fantasies. Apparently HMs find fantasies about being fellated to be as equally appealing as do the GMs. On the other hand, fantasies about performing cunnilingus are not as prevalent among the HM group as fantasies about performing fellatio are among the GM group. The anatomical limitations on GM sexuality may be operating in this instance and could account for the observed group differences. As stated previously, research on sexual activity has demonstrated that GMs have engaged in oral sex (99.5%, Jay & Young, 1979) more often than have HMs (66%, Hunt, 1976).

An unexpected significant difference involved the "having sex with animals" category. HMs had significantly higher scores on this fantasy category when compared to the GMs. A total of five of the HMs indicated that they had this fantasy "rarely," in the sex with a partner condition. One possible explanation might be that the HMs, who reported this fantasy, may have come from the midwestern portion of the HM group and may have grown up in rural settings. The occurrence of sex with animals during puberty, in rural settings, is well known and may be influencing the results of this study. However, no firm conclusions can be made concerning what may have caused this difference in fantasy between the two groups.

Several significant differences between the GMs and HMs resulted on fantasy categories that were not related to "mechanical-anatomical" differences. The GM group reported significantly higher frequencies of sadomasochistic (S/M) fantasies when compared to the HM group. The GMs reported higher frequencies in the "enjoyment of being hurt during a

sexual encounter" fantasy category across all three conditions. They also reported higher frequencies in the "enjoyment of hurting another during a sexual encounter" fantasy category under the masturbation and daydreaming conditions. These findings support the results of Masters and Johnson's (1979) study and the results of Jay and Young's (1979) survey of the gay community. Neither of the above authors put forth an explanation of why homosexuals have S/M fantasies. Jay and Young (1979) did point out that few gay individuals act on their S/M fantasies, with 63% of their GM sample indicating that they had "never" participated in this type of sexual activity. One possible explanation is that the GMs S/M fantasies reflect their own internal disapproval of themselves (Sullivan, 1976) or of their lifestyles. Freud (1963) interprets masochism in terms of guilt and castration anxiety and implies that it is a transformation of sadistic impulses. Sadism is the sexualization of the inherent male aggressiveness. According to Gagnon and Simon's (1973) sexual script theory, these GM S/M fantasies may reflect attempts to manage dominance or aggression factors "in the nonsexual spheres" of the GM's life. An example of this might be the GM's reaction to society's rejection of them and the hostility that they have encountered from other males in our society. Attributions of psychopathology because of the higher frequency of S/M fantasies, however, are not necessarily indicated. Several authors have indicated that homosexuals are not necessarily more pathological than heterosexuals (e.g., Bell, 1976; Churchill, 1967; Hoffman, 1968; Hooker, 1965; Money, 1977; G. Weinberg, 1973; M. Weinberg, 1970), and Klinger (1971) noted that attempts to predict an individual's overt behavior from his fantasy patterns is a risky proposition at best.

Only one significant difference was found in the submissive fantasy category. GMs had higher scores on the "being overpowered or forced to surrender by someone" fantasy when compared to the HMs, in the sex with a partner condition. However, the level of significance was low ($p < .05$) and the CDFC was also low. No significant differences between the two groups were noted in the dominance fantasy category (e.g., "overpowering or forcing someone else to surrender"). The lack of support for the hypothesis that GMs would have a significantly higher frequency of submissive fantasies serves to refute the sex-role disturbances that are asserted for GMs by Rekers and Lovaas (1974). These findings lend support to the results of previous researchers who have found that gender, rather than sex role orientation, is a prime determinant of sexual fantasy (Bernardi, 1977; Pape, 1980; Storms, 1980). They also lend support to the notion that GMs have rejected sex-role stereotypes (e.g., Harry, 1976-77; Peplau, 1981; Ross, 1975).

The GM group also had significantly higher scores on the "pretending you are having sex with an irresistably sexy person" fantasy category, in the masturbation condition. This outcome coincides with Masters and Johnson's (1979) finding that GMs fantasized about "idyllic encounters with unknown men," such as entertainers and men they had seen in public places, more often than did the HMs in their study. One can view this result as supportive of the contention that men are more inclined toward impersonal sex when compared to women (e.g., Eysenck, 1971b; Morris, 1978). It also reflects Jay and Young's (1979) finding that less than half of their GM sample (47%) thought that emotional involvement with their sex partner was "very important." The accessibility of quick,

impersonal sex in some of the gay institutions (e.g., gay "baths," bars) may be contributing to this result (Humphreys, 1976), as well as the social learning that occurs as an individual becomes a member of the gay community (Bandura, 1969).

The HMs had significantly higher scores on the "having sex in a different setting" fantasy category, in both the "sex with a partner" and "masturbation" conditions. The interpretation of this finding is difficult. Since GMs have more opportunities for sexual experiences in different settings (e.g., gay "baths," bars) than HMs do, the above may simply reflect a lack of opportunity on the part of the HMs for sexual activity in a variety of settings. The proliferation of sex-hotels (e.g., Sandstone) in the past 15 years is one indication of a search for new settings and sexual environments (Comfort, 1976).

The nonsignificant findings can be construed as similarities between the GM and HM groups. The HMs did not have more fantasies about replacing their current partners. This finding makes common sense since the HMs' top-ranked fantasy themes during "sex with a partner" and "daydreaming" concerned "thinking about their current partner (see Table 9). The level of satisfaction with their current sexual activity was also high for a majority of the HM group (i.e., 68.8% indicated "moderately satisfied") so that changing their current partner may be a low priority. The GM group did not have significantly higher scores on the "group sex" or "observing others having sex" fantasy themes, when compared to the HM group. Although GMs seem to engage in these activities more often than do HMs (Jay & Young, 1979), there are no differences in the frequency of these fantasies between these two groups. This finding lends support to

the Masters and Johnson (1979) observation that GMs and HMs ranked group sex fantasies equally. Neither one of these fantasies were included in the five top-ranked fantasies for each group (see Tables 9 and 10).

A perusal of the top-ranked fantasy themes for HMs (Table 9) and GMs (Table 10) in this study will indicate that the main differences lie in the "mechanical-anatomical" areas of sexual activity. That is, GMs ranked anal intercourse and oral-genital fantasies higher than did the HMs, across all three conditions. However, the other fantasy categories were essentially similar. Looking at the top-ranked fantasies for HMs in this study (Table 9) and in Pape's (1980) study (Table 1), the similarities are striking and lend support to Pape's findings. A further perusal of the top-ranked fantasies for the HMs (Table 9) and GMs (Table 10) in this study, when compared to the HFs in Pape's (1980) study (Table 2), will tend to indicate that the HMs are more similar to the HFs than are the GMs. Pape's (1980) findings that HMs scored higher than HFs on group sex, forcing someone to surrender, engaging in anal intercourse, and enjoyment of hurting another during sex point to the similarities between GMs and HMs, and to the differences between GMs and HFs. Previous contentions that GMs are more like HFs (e.g., Rekers & Lovaas, 1974; Rekers et al., 1974; Rekers et al., 1977) than like HMs are not supported by the above findings.

The tentative conclusions that can be made concerning the sexual fantasies of GM and HM individuals, based on the results of this study, are as follows: (1) the effects of sexual orientation appear to involve those fantasies which reflect the "mechanical-anatomical" sexual activities (e.g., anal intercourse, oral-genital contact), and (2) the

effects of gender, and not sex-role orientation, are reflected in the similarities between GM and HM fantasy and the differences between GM and HF fantasy. In those fantasy categories where the GMs scored significantly higher than the HMs (e.g., "sex with an irresistably sexy person"), the HMs had previously scored significantly higher than the HFs. Another way of stating the second conclusion is that the GM and HM fantasies were more similar than the male-female fantasies. The above conclusions are only tentative and are to be viewed within the context of the limitations of this study (see section of Limitations in this chapter).

The Meaning of Sexual Experience

A second intent of this study was to compare the GM and HM groups on the meaning of sexual experience utilizing Bernstein's (1982) five categories from the MOSE—III. No significant differences were found between the two groups on any of the factors (i.e., affiliation, in adequate/undesirable, achievement, moral, erotic dominance). The lack of significant differences can be interpreted as an indication of the similarities between HM and GM sexual meanings. The lack of a difference in the inadequate/undesirable category can be viewed as a refutation of the theory that GMs are more maladjusted than HMs (e.g., Bergler, 1956, Fenichel, 1945; Freud, 1962) and as confirmation for those authors who contend that GMs are no more maladjusted than are their heterosexual counterparts (e.g., Bell, 1976; Churchill, 1967; Hoffman, 1968; G. Weinberg, 1973). The similarities in the achievement, affiliation, and moral categories also point to a gender effect in the determination of the

meaning of sexual experience. Bernstein (1982) found significant differences between his HM and HF subjects (see Table 3), with HMs scoring higher on achievement and erotic dominance categories and HF's scoring higher on the affiliation and moral categories. If GMs are more similar to HF's (e.g., Rekers & Lovaas, 1974; Rekers et al., 1974; Rekers et al., 1977) than to HMs, these differences should have manifested themselves in the above comparisons.

Since Bernstein's (1982) HM sample was larger ($N = 124$) than the HM sample in this study ($N = 32$), there was a temptation to compare the differences between these two groups. However, since the HMs in this sample came from three distinct geographic locations (i.e., Florida, Illinois and Texas), were selected on the basis of previous sexual activity (e.g., sex with a partner and masturbation), and had different instruments administered to them, it was decided that there was no basis for comparison. The results of the MOSE—III should be viewed within the context of the limitations inherent in the present study. Those limitations are presented below.

Limitations, Strengths, and Applications of the Present Study

The limitations of this study include:

- (1) a relatively low number of subjects in both the GM ($N = 32$) and HM ($N = 32$) groups;
- (2) the possibility of high error variance due to the large number of observations (e.g., 66 fantasy subthemes in three conditions) per subject, the possible imprecision of the instruments, and the possibility that the subjects in each group were more heterogeneous than expected (e.g., demographic factors);

- (3) the fact that the sample included only college students and that the GM sample was comprised of volunteers who do not necessarily represent the GM population at large.

The strengths of this study include:

- (1) The factors of previous sexual activity and sexual fantasy were controlled for (e.g., at least rarely in the past three months) in both groups.
- (2) The groups were comprised of nonclinical populations and the study was planned to avoid the heterosexual bias that was referred to by Morin (1977) concerning previous research on GM populations.
- (3) The questionnaire approach provided an environment of anonymity and the question on comfort level indicated that most of the subjects felt at least "somewhat comfortable" in filling out the EROS and SFQ (i.e., 79.4% of HMs and 81.3% of GMs).
- (4) An indication of the magnitude of the effect was provided for all of the significant differences by performing a discriminant analysis after the MANOVAs and using the CDFCs as an indicator of the power of each fantasy category in terms of discriminating between the two groups.

The findings in this study can be applied to clinical practice.

A knowledge of the normative sexual fantasies of GMs and HMs can help the clinician to determine which of his/her client fantasies are deviant and which are not. For those clients who are confused about their sexual orientation, an investigation of their sexual fantasies can provide some indication of their sexual orientation. This would be true of anal intercourse fantasies and fantasies involving the giving of oral sex. The influence of gender on sexual fantasy has been well documented (e.g., Abramson & Mosher, 1979; Bernardi, 1977; Carlson & Coleman, 1977; Gelles, 1976; Mednick, 1977; Pape, 1980) and the results of this study support these findings. This has implications for the development of theories on sexual fantasy, and fantasy in general. The

concept of sex-role, on the other hand, has not been helpful in the prediction of sexual fantasy content.

As with all research in a relatively new area, this topic requires further study. Social class differences have been demonstrated among homosexuals (Carrier, 1977) and cross-cultural differences have also been investigated (Weinberg & Williams, 1974). Studies across several age groups also need to be done (e.g., Giambra, 1978; Giambra & Martín, 1977) in order to determine the effect of age on the fantasies of GMs and HMs. The fantasies of gay and straight women also need to be investigated. A replication of this study, with larger samples in each group, would serve to verify or disconfirm the results in terms of a more normative sample. The author hopes to have stimulated interest in this topic and to have provided some possible directions for future research.

APPENDIX A

EROTIC RESPONSE AND ORIENTATION SCALE

The following questions ask about your sexual experiences and feelings toward men and women over the past 12 months. Please read each question carefully and indicate whether you have had the experience or feeling being asked about—never (0), only once or twice (1-2), three to six times (3-6), seven to twelve items (7-12), an average of once or twice a month (monthly), or an average of once or twice a week (weekly), or almost daily or more (daily), during the past 12 months. Please circle your answers.

- | | <u>Number of Times During the Past 12 Months</u> |
|---|--|
| | 0 1-2 3-6 7-12 monthly weekly daily |
| 1. How often have you noticed that a man you've seen or met for the first time is physically attractive to you? | 0 1-2 3-6 7-12 monthly weekly daily |
| 2. How often have you noticed that a woman you've seen or met for the first time is physically attractive to you? | 0 1-2 3-6 7-12 monthly weekly daily |
| 3. How often have you had any sexual feelings (even the slightest) while looking at a man? | 0 1-2 3-6 7-12 monthly weekly daily |
| 4. How often have you had any sexual feelings (even the slightest) while looking at a woman? | 0 1-2 3-6 7-12 monthly weekly daily |
| 5. How often have you felt some sexual arousal from touching or being touched by a man? | 0 1-2 3-6 7-12 monthly weekly daily |
| 6. How often have you felt some sexual arousal from touching or being touched by a woman? | 0 1-2 3-6 7-12 monthly weekly daily |

	<u>Number of Times During the Past 12 Months</u>						
7. How often have you thought about what it would be like to have a sexual experience with a man?	0	1-2	3-6	7-12	monthly	weekly	daily
8. How often have you thought about what it would be like to have a sexual experience with a woman?	0	1-2	3-6	7-12	monthly	weekly	daily
9. How often have you felt a desire to have a sexual experience with a particular man you know?	0	1-2	3-6	7-12	monthly	weekly	daily
10. How often have you felt a desire to have a sexual experience with a particular woman you know?	0	1-2	3-6	7-12	monthly	weekly	daily
11. How often have you day-dreamed about having a sexual experience with a man?	0	1-2	3-6	7-12	monthly	weekly	daily
12. How often have you day-dreamed about having a sexual experience with a woman?	0	1-2	3-6	7-12	monthly	weekly	daily
13. How often have you dreamed at night about having a sexual experience with a man?	0	1-2	3-6	7-12	monthly	weekly	daily
14. How often have you dreamed at night about having a sexual experience with a woman?	0	1-2	3-6	7-12	monthly	weekly	daily
15. How often have you masturbated while fantasizing a sexual experience with a man?	0	1-2	3-6	7-12	monthly	weekly	daily
16. How often have you masturbated while fantasizing a sexual experience with a woman?	0	1-2	3-6	7-12	monthly	weekly	daily

APPENDIX B
SEXUAL FANTASY QUESTIONNAIRE

Introduction

We are interested in doing research on sexual fantasy. The following questionnaire will ask you about some of your sexual experiences and sexual fantasies. For the purposes of this study, a sexual fantasy can be defined as "any thought or idea which contains sexual matter and/or is sexually arousing to the person having the fantasy." There has been little research on this topic to date, and we are interested in studying the different types of sexual fantasies people have in various situations.

If you feel offended, inhibited, or embarrassed by this topic, please do not fill out a questionnaire. If you wish to participate, please take as much time as you need and formulate your answers honestly. This questionnaire is completely anonymous. Do not enter your name or student identification number on this form.

Part I: Background Information

For each of the following items, circle (or fill in) the appropriate answer.

1. Age _____ _/_
2. Ethnic Background _/_
 1. Black
 2. White
 3. Hispanic
 4. Other _____
3. What is your religious affiliation? _/_
 1. Protestant
 2. Catholic
 3. Jewish
 4. Other _____
 5. None
4. How would you describe your sexual orientation? _/_
 1. Exclusively heterosexual
 2. Mostly heterosexual
 3. Bisexual
 4. Mostly homosexual
 5. Exclusively homosexual

5. Do you currently have a steady sexual partner? _/_
 1. Yes
 2. No
6. How would you describe your current sexual activity? _/_
 1. Very satisfactory
 2. Moderately satisfactory
 3. Mildly satisfactory
 4. Unsatisfactory

Part II: Sexual Fantasy Themes

7. Based upon your sexual activity for the past 3 months only, how many times did you engage in sex with a partner?
- | | |
|----------|-------------|
| 1. 0 | 6. 21-25 |
| 2. 1-5 | 7. 26-30 |
| 3. 6-10 | 8. 31-35 |
| 4. 11-15 | 9. 36-40 |
| 5. 16-20 | 10. Over 40 |

*IF YOUR ANSWER TO ITEM 7 WAS "1" SKIP TO ITEM 32.

8. Based upon the past 3 months only, how often did you have sexual fantasies while engaging in sexual activity with a partner?
1. Never
 2. Rarely
 3. Sometimes
 4. Often
 5. Frequently
 6. Always

*IF YOUR ANSWER TO ITEM 8 WAS "1" SKIP TO ITEM 32.

Listed below are some themes that are commonly reported as occurring during sexual fantasies. Based upon your experiences during the past 3 months, please rate each theme as you have experienced it during any sexual fantasies you have had while engaging in sex with a partner. Read through each theme carefully, then write the number of your response in the space provided, using the following scale:

- | | |
|--------------|---------------|
| 1. Never | 4. Often |
| 2. Rarely | 5. Frequently |
| 3. Sometimes | 6. Always |

- ___ 9. Thinking about your current partner (e.g., the person you are currently living with or dating)
- ___ 10. Thoughts of someone you know (other than your current partner)
- ___ 11. Reliving a previous sexual experience (e.g., thinking about an experience that actually occurred in the past)

- ___ 12. Thoughts of an imaginary lover (e.g., a stranger, movie star, etc.)
- ___ 13. Being overpowered or forced to surrender by someone
- ___ 14. Overpowering or forcing someone else to surrender
- ___ 15. Having sex in a different setting (car, motel, beach, woods, etc.)
- ___ 16. Observing yourself or others having sex
- ___ 17. Pretending that you are another irresistably sexy person
- ___ 18. Pretending that you are having sex with an irresistably sexy person
- ___ 19. Having sex with more than one person at a time
- ___ 20. Imagining that you are being paid to have sex with someone
- ___ 21. Imagining that you are paying someone to have sex with you
- ___ 22. Giving oral-genital contact
- ___ 23. Receiving oral-genital contact
- ___ 24. Enjoyment of being hurt during a sexual encounter
- ___ 25. Enjoyment of hurting another during a sexual encounter
- ___ 26. Sexual activity with a member of your own sex (or opposite sex if you are gay)
- ___ 27. Having sex with animals
- ___ 28. Imagining that you are physically different (larger penis, etc.)
- ___ 29. Engaging in anal intercourse
- ___ 30. Recalling scenes from pornographic or erotic literature or films
- ___ 31. Other specific theme not listed above. Describe _____

32. Based upon your sexual activity for the past 3 months only, how many times did you engage in masturbation? / /
- | | |
|----------|-------------|
| 1. 0 | 6. 21-25 |
| 2. 1-5 | 7. 26-30 |
| 3. 6-10 | 8. 31-35 |
| 4. 11-15 | 9. 36-40 |
| 5. 16-20 | 10. Over 40 |

*IF YOUR ANSWER TO ITEM 32 WAS "1" SKIP TO ITEM 57.

33. Based upon the past three months only, how often did you have sexual fantasies while engaging in masturbation?

- | | |
|--------------|---------------|
| 1. Never | 4. Often |
| 2. Rarely | 5. Frequently |
| 3. Sometimes | 6. Always |

*IF YOUR ANSWER TO ITEM 33 WAS "1" SKIP TO ITEM 57.

Listed below are some themes that are commonly reported as occurring during sexual fantasies. Based upon your experiences during the past 3 months, please rate each theme as you have experienced it during any sexual fantasies you have had during masturbation. Read through each theme carefully, then write the number of your response in the space provided, using the following scale:

- | | |
|--------------|---------------|
| 1. Never | 4. Often |
| 2. Rarely | 5. Frequently |
| 3. Sometimes | 6. Always |

- ___ 34. Thinking about your current partner (e.g., the person you are currently living with or dating)
- ___ 35. Thoughts of someone you know (other than your current partner)
- ___ 36. Reliving a previous sexual experience (e.g., thinking about an experience that actually occurred in the past)
- ___ 37. Thoughts of an imaginary lover (e.g., a stranger, movie star, etc.)
- ___ 38. Being overpowered or forced to surrender by someone
- ___ 39. Overpowering or forcing someone else to surrender
- ___ 40. Having sex in a different setting (car, motel, beach, woods, etc.)
- ___ 41. Observing yourself or others having sex
- ___ 42. Pretending that you are another irresistably sexy person
- ___ 43. Pretending that you are having sex with an irresistably sexy person
- ___ 44. Having sex with more than one person at a time
- ___ 45. Imagining that you are being paid to have sex with someone
- ___ 46. Imagining that you are paying someone to have sex with you
- ___ 47. Giving oral-genital contact
- ___ 48. Receiving oral-genital contact

- ___ 49. Enjoyment of being hurt during a sexual encounter
- ___ 50. Enjoyment of hurting another during a sexual encounter
- ___ 51. Sexual activity with a member of your own sex (or the opposite sex if you are gay)
- ___ 52. Having sex with animals
- ___ 53. Imagining that you are physically different (larger penis, etc.)
- ___ 54. Engaging in anal intercourse
- ___ 55. Recalling scenes from pornographic or erotic literature or films
- ___ 56. Other specific theme not listed above. Describe _____
-

57. Based upon the past 3 months only, how often did you have sexual fantasies while daydreaming? _____

- | | |
|--------------|---------------|
| 1. Never | 4. Often |
| 2. Rarely | 5. Frequently |
| 3. Sometimes | 6. Always |

*IF YOUR ANSWER TO ITEM 57 was "1" SKIP TO ITEM 81.

Listed below are some themes that are commonly reported as occurring during sexual fantasies. Based upon your experiences during the past 3 months, please rate each theme as you have experienced it during any sexual fantasies you have had while daydreaming. Read through each theme carefully, then write the number of your response in the space provided, using the following scale:

- | | |
|--------------|---------------|
| 1. Never | 4. Often |
| 2. Rarely | 5. Frequently |
| 3. Sometimes | 6. Always |

- ___ 58. Thinking about your current partner (e.g., the person you are currently living with or dating)
- ___ 59. Thoughts of someone you know (other than your current partner)
- ___ 60. Reliving a previous sexual experience (e.g., thinking about an experience that actually occurred in the past)
- ___ 61. Thoughts of an imaginary lover (e.g., a stranger, movie star, etc.)
- ___ 62. Being overpowered or forced to surrender by someone

- ___ 63. Overpowering or forcing someone else to surrender
 - ___ 64. Having sex in a different setting (car, motel, beach, woods, etc.)
 - ___ 65. Observing yourself or others having sex
 - ___ 66. Pretending that you are another irresistably sexy person
 - ___ 67. Pretending that you are having sex with an irresistably sexy person
 - ___ 68. Having sex with more than one person at a time
 - ___ 69. Imagining that you are being paid to have sex with someone
 - ___ 70. Imagining that you are paying someone to have sex with you
 - ___ 71. Giving oral-genital contact
 - ___ 72. Receiving oral-genital contact
 - ___ 73. Enjoyment of being hurt during a sexual encounter
 - ___ 74. Enjoyment of hurting another during a sexual encounter
 - ___ 75. Sexual activity with a member of your own sex (or the opposite sex if you are gay)
 - ___ 76. Having sex with animals
 - ___ 77. Imagining that you are physically different (larger penis, etc.)
 - ___ 78. Engaging in anal intercourse
 - ___ 79. Recalling scenes from pornographic or erotic literature or films
 - ___ 80. Other specific theme not listed above. Describe _____
-

81. In filling out this questionnaire, you have been asked to provide information about some of your most intimate personal sexual experiences. To what extent did you feel comfortable about revealing this information? (Circle one answer)

- | | |
|-------------------------|---------------------------|
| 1. Very comfortable | 3. Somewhat uncomfortable |
| 2. Somewhat comfortable | 4. Very uncomfortable |

82. Please feel free to write any comments you have regarding this study:

APPENDIX C

THE MEANING OF SEXUAL EXPERIENCE QUESTIONNAIRE—III

Part II: On the following pages you will find a list of 70 adjectives. We would like you to use these adjectives to describe the personal meaning that sexual experience has for you. That is, we would like you to indicate, on a scale of 1 to 7, how descriptive these adjectives are of the unique meaning of your sexual experience, whether you have derived the meaning from actual sexual experiences or your thoughts about sexual experiences. Read these adjectives quickly and PLEASE DO NOT LEAVE ANY ADJECTIVE UNMARKED!

Example: For the adjective "informal":

- ① 2 3 4 5 6 7 Circle 1 if "informal" is NOT AT ALL descriptive of the meaning of your sexual experience.
- 1 ② 3 4 5 6 7 Circle 2 if "informal" is RARELY descriptive of the meaning of your sexual experience.
- 1 2 ③ 4 5 6 7 Circle 3 if "informal" is INFREQUENTLY descriptive of the meaning of your sexual experience.
- 1 2 3 ④ 5 6 7 Circle 4 if "informal" is SOMEWHAT descriptive of the meaning of your sexual experience.
- 1 2 3 4 ⑤ 6 7 Circle 5 if "informal" is FREQUENTLY descriptive of the meaning of your sexual experience.
- 1 2 3 4 5 ⑥ 7 Circle 6 if "informal" is USUALLY descriptive of the meaning of your sexual experience.
- 1 2 3 4 5 6 ⑦ Circle 7 if "informal" is COMPLETELY descriptive of the meaning of your sexual experience.

Are there any questions:

Remember: Don't leave any adjectives unmarked.

	Not at all Descriptive	Rarely	Infrequently	Somewhat	Frequently	Usually	Completely Descriptive
1. inept	1	2	3	4	5	6	7
2. honorable	1	2	3	4	5	6	7
3. masterful	1	2	3	4	5	6	7
4. titillating	1	2	3	4	5	6	7
5. demanding	1	2	3	4	5	6	7
6. muted	1	2	3	4	5	6	7
7. submissive	1	2	3	4	5	6	7
8. unselfish	1	2	3	4	5	6	7
9. dignified	1	2	3	4	5	6	7
10. remote	1	2	3	4	5	6	7
11. erotic	1	2	3	4	5	6	7
12. aggressive	1	2	3	4	5	6	7
13. frigid	1	2	3	4	5	6	7
14. victorious	1	2	3	4	5	6	7
15. futile	1	2	3	4	5	6	7
16. proper	1	2	3	4	5	6	7
17. hot	1	2	3	4	5	6	7
18. forceful	1	2	3	4	5	6	7
19. righteous	1	2	3	4	5	6	7
20. offensive	1	2	3	4	5	6	7
21. dominant	1	2	3	4	5	6	7
22. moral	1	2	3	4	5	6	7
23. clean	1	2	3	4	5	6	7

	Not at all Descriptive	Rarely	Infrequently	Somewhat	Frequently	Usually	Completely Descriptive
24. infantile	1	2	3	4	5	6	7
25. timid	1	2	3	4	5	6	7
26. affectionate	1	2	3	4	5	6	7
27. capable	1	2	3	4	5	6	7
28. uninhibited	1	2	3	4	5	6	7
29. distrustful	1	2	3	4	5	6	7
30. appropriate	1	2	3	4	5	6	7
31. flat	1	2	3	4	5	6	7
32. potent	1	2	3	4	5	6	7
33. ecstatic	1	2	3	4	5	6	7
34. winning	1	2	3	4	5	6	7
35. distant	1	2	3	4	5	6	7
36. virtuous	1	2	3	4	5	6	7
37. inhibited	1	2	3	4	5	6	7
38. awkward	1	2	3	4	5	6	7
39. pure	1	2	3	4	5	6	7
40. outgoing	1	2	3	4	5	6	7
41. inadequate	1	2	3	4	5	6	7
42. correct	1	2	3	4	5	6	7
43. mighty	1	2	3	4	5	6	7
44. sincere	1	2	3	4	5	6	7
45. evasive	1	2	3	4	5	6	7
46. amorous	1	2	3	4	5	6	7

	Not at all Descriptive	Rarely	Infrequently	Somewhat	Frequently	Usually	Completely Descriptive
47. successful	1	2	3	4	5	6	7
48. fond	1	2	3	4	5	6	7
49. caring	1	2	3	4	5	6	7
50. exciting	1	2	3	4	5	6	7
51. gentle	1	2	3	4	5	6	7
52. discrete	1	2	3	4	5	6	7
53. disagreeable	1	2	3	4	5	6	7
54. assertive	1	2	3	4	5	6	7
55. intimate	1	2	3	4	5	6	7
56. mature	1	2	3	4	5	6	7
57. daring	1	2	3	4	5	6	7
58. loving	1	2	3	4	5	6	7
59. imaginative	1	2	3	4	5	6	7
60. kind	1	2	3	4	5	6	7
61. undesirable	1	2	3	4	5	6	7
62. sensual	1	2	3	4	5	6	7
63. sacred	1	2	3	4	5	6	7
64. tactful	1	2	3	4	5	6	7
65. resentful	1	2	3	4	5	6	7
66. inventive	1	2	3	4	5	6	7
67. trusting	1	2	3	4	5	6	7
68. determined	1	2	3	4	5	6	7
69. serious	1	2	3	4	5	6	7
70. warm	1	2	3	4	5	6	7

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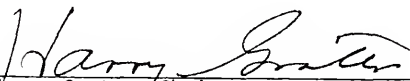
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BIOGRAPHICAL SKETCH

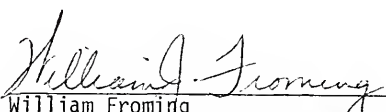
Gabriel J. Rodriguez was born on March 12, 1948, in Bogota, Colombia, S.A. He came to America with his mother and four siblings in 1952. In June of 1966 he graduated from Coral Gables Senior High School and enlisted in the United States Air Force. After an honorable discharge, he entered Miami-Dade Junior College and received his Associate of Arts degree, with honors, in December of 1972. A transfer to Florida State University, where he studied psychology, led to a Bachelor of Science degree in December of 1974.

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Assistant Professor of Psychology

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Associate Professor of Counselor
Education

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Associate Professor of Psychology

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This dissertation was submitted to the Graduate Faculty of the Department of Psychology in the College of Liberal Arts and Sciences and to the Graduate Council, and was accepted as partial fulfillment of the requirements for the degree of Doctor of Philosophy.

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